

The Expositor

and Current Anecdotes

ENTERED AS SECOND CLASS MATTER AT THE POST OFFICE, CLEVELAND, OHIO

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THE PRESENT RURAL OPPORTUNITY WILLIAM H. LEACH

There are a number of institutions which know without argument that the rural sections of America have not been immune from the great spirit of social unrest. Among these is the printing shop which caters to rural trade. The printer is kept busy these days printing auction announcements. The windows of the country stores are filled with them. Farmers are selling out to move to the city or to another section. Other institutions which know the situation are the country schools, the granges and the churches. All these deal intimately with rural life and can appreciate the changes which are taking place.

The church is apt to look upon the situation with fear and discouragement. "I have just one family of real farmers left in my congregation," said a neighboring minister of a village church. "And a generation ago they made the bulk of the membership." His story has been repeated hundreds of times. There are churches even in the smallest villages that have no use for the sheds, once erected, except to shelter some team or automobile on week days to help the farmer out with the shopping. In my first parish the minister's study was in the church. I had a good opportunity to observe the use of the church shed. We usually had one carriage under cover on Sunday, or sometimes two. The shed was filled every morning when the farmers rested their teams after bringing the milk to the station.

The attitude of many of our churches is antagonistic to rural growth. A minister at one of the summer schools for rural preachers expressed it. He insisted that his time was lost for the school dealt with the rural fields. His was different. It was a village field. No farmers ever attended. And yet within a radius of three miles there were several hundred who ought to be interested.

A survey of the rural territory of one village parish shows the type of people who have been brought newly into the territory by the spirit of unrest.

(a) This is an eastern parish and several families had come from various parts of the west. For some reason or other there is a big movement of agriculturists from the west, eastward. These families had been more or less in touch with church life and most of them were Protestant.

(b) The second class were from the city. Tired with the stress of city life they are seeking to recuperate physical and financial dis-

tress on the farm. A very small percentage of this class have any definite church relationship.

(c) A group of foreigners who have always planned to own a farm in America, but who were destined to work in the shops to acquire the money to make the first payment on the place. This class in this survey is largely Catholic.

(d) The tenant class, unstable, and generally moving in one or two years.

These newcomers in the rural community come gradually and there is danger of failing to realize the change that is taking place. Rural changes are not accompanied with great building construction nor congested transportation systems. It is the quiet moving out of one family and the quiet moving in of the next. But when the moving out takes the best life of the church and the moving in brings nothing for the church it makes a serious proposition for church and minister. If, however, the newcomers offer possibilities it makes the whole thing look different.

One good indication is that the majority of the newcomers are buying rather than renting farms. The church, of course, has an obligation to the tenant farmer, but it is a matter of history that rural prosperity is built not upon land tenantry but land ownership. There seems to be a reaction against tenantry at the present time which should encourage the church. She is to work with people who are investing all that they have in the community.

One of the first requisites for the church to grasp the opportunity of the present day is to have a mind to do so. Too many of our village and town churches are willing to ignore the farming territory surrounding the town. The church of the writer, a number of years ago, faced the problem of tearing down its old sheds which were not used and having none at all, or building new. The trustees decided that the sheds were unnecessary and might as well go. Their position was that the farmers of the town were not interested and could not be interested in the church. The destruction of the sheds, however, would have been a direct affront to the two or three farmer families who were church members. Upon the request of the pastor they were allowed to stand for another year while special efforts were made to interest farmer folk. Each Sunday the number who used the sheds was recorded. It was only when the officers were shown the actual

figures that they could begin to realize that their assumption that the farmers could not be interested was wrong. Then the sheds were repaired for use. If the sheds were lost, I believe that we would have lost the small farmer constituency that we possessed and stand little chance of securing more.

When a church has the vision of the possibilities in the rural field it can begin to organize to get results. The best possible way to do this is to have a key man in each section. If this man is a big aggressive and successful farmer the problem for that section can be easily taken care of. The modern group plan of organization provides a place for these men. Perhaps it is better to have them elected to positions of responsibility in the church. The entire spirit of a section has been changed when one of their number whom they respect is recognized in the church organization. Of course, the difficulty is that we haven't such key men. We may be able to get a man for one or two sections, but are helpless when we come to others.

Then we must rely upon weaker methods. The school offers an opportunity to learn of newcomers in the town. A Young People's Society may be able to help there. Let it take the responsibility of reporting any new pupils who come to the village school. A blank could be provided for the simple information required.

Family Name.

Names of Children and Their Ages.

Former Home.

Church Connection.

Where the children of the families are not sent to the village school, but to one of the several rural, one-teacher schools, it is necessary to seek help from the teacher. If the minister will visit the school once a year and simply ask that information concerning new families be sent to him, the teacher will usually respond.

Now for the actual work. The church will, of course, assume that all families formerly connected with the church will be interested. This assumption is not always correct, but it makes a working basis anyway. But even if they are interested it is not always an easy matter to make them feel at home in the new church. But every pastor knows that this is not alone true of the purely rural. One of the hardest types of people to adjust themselves to a new church are oftentimes those who were the most active in the old.

The church should assume that others who have had no religious habits in the past may have a desire to acquire such in the new home. It requires considerable initiative and will power to change one's occupation or mode of life. While these qualities are being used is a good time to press home the message of the church. Probably the change is being made because the old life was not entirely satisfactory. Who knows but that the dissatisfaction was caused by spiritual unrest which the church can satisfy?

As a rule we do not grasp the opportunities of these changes as we ought to. One gets spiritually blind after living in a field for some time and does not see its possibilities. How else would you explain the growth which usu-

ally takes place in the first months of a new pastorate? Men and women whom the old pastor never dreamed could be reached are among the first to profess Christ. But the new minister makes a canvass as a matter of course, and brings them in. Many of the newcomers who have had no church relationship can be reached if the matter is put up to them in friendly and courteous way.

It may be wise at times to change some services to appeal to the farmer folk. We have found that changing the hour of Sunday School from noon to the hour preceding church brings out more farmer boys and girls. Their complaint of the old time was that it was the middle of the afternoon before they got home for dinner and then it was time to milk. A number of families come to Sunday School with their children under the new schedule which we use in the summer months. Our adult class usually completes its work in June, but this year it has been thought wise to start a special summer class at the earlier hour to accommodate those who bring their children to the school. The lessons are on "Parables of Growing Things." A different parable is studied each week.

This article is not intended to convey the impression that farmers are pleading to fill the churches. That would not be true. But it does want to emphasize that the social unrest has an opportunity for the alert church, and that if the church and minister are willing to apply themselves there will still be some use for church sheds.

SOLID SHOT.

**By John Andrew Holmes.
A Living Wage.**

A living wage is such a one as not only enables the laborer to live physically, but also permits the employer to live spiritually.

False Pride.

Oleomargarine, standing stiff as a lord in the fiercest heat—poor but proud—claims to be better than butter.

Skin Grafting.

Skin grafting is a work of co-operation between religion and science, science furnishing the skill and religion providing the skin.

Americanism.

Often a foreigner has a good deal of native ability.

Plummet Lines.

There are providences that God uses as great plummet lines, casting them out into the ocean of man's life to sound its depths.

On Murdering Language.

When I hear a person murdering the King's English, I think of the sign I saw over a certain door in London: "French and embroidery executed and taught."

Mutual Need.

A man needs every help he can get from the church if he is to win a decisive victory over the devils that beset his life, and the church needs every man it can get if it is to win its titanic struggle with the devils that would destroy the world's life.

Very Scarce.

Life has but two ends, and one has been used; look well to the other.

To Celebrate the 300th Anniversary of America's Origin

Article and accompanying cuts may be reproduced in church bulletins or programs for Pilgrim Sunday. Get your local paper to make cuts if possible. Where this can't be done, send \$1.50 to The Expositor.

The year 1920 is doubly significant, historically. It marks the 300th anniversary of two important events which led to the founding of the Republic of the United States of America. One is the signing of the Mayflower Compact and the landing of the Pilgrims; and the other is the meeting of the first American legislative assembly.

On November 11, 1620, in the cabin of the Mayflower, a tiny bark lying off the Massachusetts coast, a little band of liberty-loving men, from "Brittania," entered into what history has styled the Mayflower Compact. This agreement bound the 41 adult males in the ship's company into a civil body politic for the better ordering, preserving and furthering of their mutual ends. And it provided for such just and equal laws and offices as should be necessary for the general good of the colony.

Ten days later, so records Dr. Charles W. Eliot's inscription on the Pilgrim Memorial Monument at Provincetown, Mass., "the Mayflower, carrying 102 passengers, men and women and children, cast anchor in this harbor 67 days from Plymouth, England.

"This body politic, established and maintained on this bleak and barren edge of a vast wilderness, a state without a king or a noble, a church without a bishop or a priest, a democratic commonwealth, the members of which were straitly tied to all care of each other's good, and of the whole by every one.

"With long-suffering devotion and sober resolution they illustrated for the first time in history the principles of civil and religious liberty and the practice of a genuine democracy."

Meantime, uninformed of the Pilgrims, fellow-colonists of Captain John Smith had met at "James City" (Jamestown), Virginia, for the

first American Legislative Assembly. On July 30, 1619, they had thus broken ground for the foundation of the present democratic form of government in the United States.

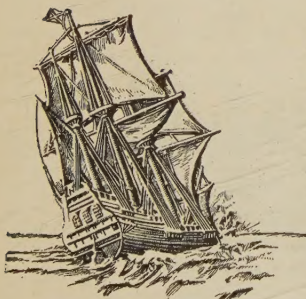
This year (1620) these events are being commemorated in the United States, in England and in Holland. In August, the origin of the Pilgrim movement will be celebrated in England. And early in September meetings will be held in Holland in memory of the Pilgrims' sojourn in that country.

In September, a "second Mayflower" will set sail from Southampton, England, to follow to the American shore the path taken by the original Mayflower. (But this second Mayflower will be modern, and therefore much more seaworthy than her smaller predecessor.)

This boat, carrying many prominent people of England, Holland and the United States, will anchor in Provincetown Harbor in late September. Its arrival will perhaps mark the crowning dramatic episode of the entire Tercentenary celebrations.

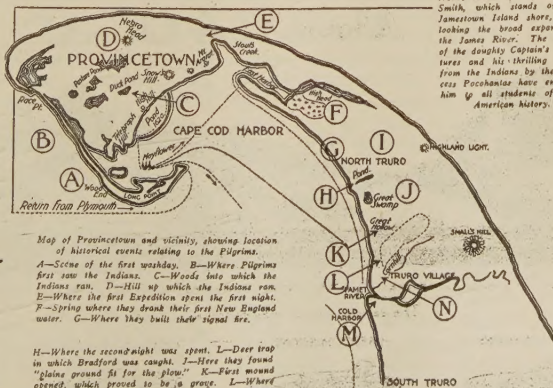
These events will not be celebrated in the United States by the citizens of Massachusetts and Virginia alone. Nor solely by the New England and South Atlantic states. Communities throughout America are planning to take this opportunity to review the "foundation upon which the United States rests"—and to re-emphasize those principles which these ancestors established—and which their sons, their followers, and their followers' sons have handed down to us through our form of representative government.

America is appropriating, from national and state treasuries, hundreds of thousands of dollars to be used in plans for the commemoration. One plan is to erect, overlooking Plymouth harbor, a colossal statue of Massasoit, the Indian chief who befriended the Puritan pioneer. Another is to set the Plymouth Rock, which in 1741 was raised above the tide, in its original position.



THE MAYFLOWER

In September a "second Mayflower" will set sail from Southampton, Eng., to follow to the American shore the path taken by the original—but this second Mayflower will be modern and much more seaworthy than her smaller predecessor.



Map of Provincetown and vicinity, showing location of historical events relating to the Pilgrims.

A—Scene of the first washday. B—Where Pilgrims first saw the Indians. C—Woods into which the Indians ran. D—Hill up which the Indians ran. E—Where the first Expedition spent the first night. F—Spring where they drank their first New England water. G—Where they built their signal fire.

H—Where the second night was spent. I—Deer trap in which Bradford was caught. J—Here they found "gluten ground fit for the plow." K—First mound opened, which proved to be a grave. L—Where they dug up corn and found a bottle. M—Where they saw two canoes and where the second Expedition landed. N—Where they found an old pilchard.

By courtesy of the Boston Post.

Two views of the impressive bronze statue of Captain John Smith, which stands on the Jamestown Island shore, overlooking the broad expanse of the James River. The stories of the doughty Captain's adventures and his thrilling rescue from the Indians by the Princess Pocahontas have endeared him to all students of early American history.



Seventy American cities, including New York, Chicago and Boston, have started plans for their celebrations of the Tercentenary. The Sulgrave Institution and the American Mayflower Council have been active in co-ordinating these plans.

Community Service (Incorporated), 1 Madison Avenue, New York, has drawn up suggestions for the use of communities planning to

celebrate. These have been distributed for the use of schools, churches, clubs and general community groups throughout the United States and her territories. By writing to Community Service at the above address, individuals can secure valuable information and counsel regarding suitable plays, pageants, tableaux recitations, ceremonials and music suitable for use in their communities.

SOUTH BEND AND HEAVEN

A PARABLE OF SAFED THE SAGE

I rode upon a Train from New York even unto Chicago. And the Train was Full. And among the rest was there a Young Mother with a Little Girl. And they were going unto South Bend.

And the little maiden and I became friends; for Little Girls like me, and I do verily believe that Good Little Girls are made of Sugar and Spice and all that is Nice.

And she had Dominoes wherewith to play. And she sat with me, and we set up the Dominoes to make Beds.. And we made of them Single Beds, and Double Beds, and we tried to make Beds as were in the Train, but we did not succeed very well.

And we had ridden all night and much of the day, and it drew toward evening. And I said, This place is Elkhart, and the miles unto Chicago are an Hundred and One; and here do they cut off the Dining Car, and it is our last long stop. And we shall reach Chicago in Two Hours and Twenty Minutes, and South Bend will be before that.

And she said, I would that South Bend were farther.

And I inquired of her why she said so.

And she said, There will be Very Hard Letters to learn in South Bend.

And I said, Why dost thou think there will be Hard Letters to learn?

And she said, I had just begun to go to school when my father got a new job in South Bend and sent for us. And I learned A and B and C all the way down to X and Y and Z, and how to spell CAT and DOG and COW and many more. And my mother says that now I must begin all over again. And the Letters

will be different; and who knoweth how they spell COW in South Bend?

And I said, Fear not. They spell it mostly with a C, and only a few of them begin it with a K.

And she said, It will be so different, and I fear it. I wish this old train would go on and on, and never come to South Bend.

And I saw that the little maiden was sore distressed by reason of the Very Hard Letters.

And I said unto her, Fear not, my dear. I have been in South Bend; yea, I have passed through it an hundred times. The letters there are A and B and C, and X and Y and Z, and there are twenty-six of them and no more.

And she inquired, Art thou sure?

And I said, Sure thing. And CAT and DOG are the same as in New York, and all that thou didst learn there will be good in South Bend.

And the little maiden was comforted.

Now this hooting, whanging train of human life moveth swiftly; and ever and anon there getteth on some passenger who wondereth how it will be in the place to which he journeyeth, and who approacheth life's destination with fear. And I prayed unto my God that he would send unto all such some of his Experienced Angels, who would say to all such timid souls, Fear not. The Alphabet of Heaven is the kindly deeds and gracious words which thou hast learned in the Kindergarten of Life. Heaven and Earth have a Common Alphabet, and all that thou hast learned will be of value there.

And the little maiden flung a kiss toward me as the Train pulled out of South Bend, and I beheld her in the arms of her Father.

Is the Graveyard the Livest Thing About Your Church?



There is a church in an eastern state which has erected for its dead \$60,000 worth of monuments—

The same church gives each year for the living—

HOME MISSIONS

FOREIGN MISSIONS

OTHER BENEVOLENCES

REPAIRS



\$15



\$20



\$35



\$28

Preacher's salary \$60 a month.

SCOLDING THE CHURCH

REV. CHAS. R. BROWN IN THE CONGREGATIONALIST

It is considered very good form these days in certain quarters not only to criticize but to caricature the Christian church. We are informed by brilliant essayists in the magazines that millions of the choicest young men of the land are almost beside themselves "in their eagerness to embrace Christianity," but for some subtle reason known only to the adept "they are bristling with hostility" toward the one organization which for nineteen centuries has done more than all other organizations put together to make that Christianity a power in the thought and action of the world.

When I read these trenchant criticisms I wonder where the essayists have been. My own observation of the church in this country has been neither brief nor narrow. I am fifty-six years old and I have attended church all my life. I was born in Virginia, grew up and went to college in Iowa, received my theological training in Boston, held three pastorates covering twenty-two years in Ohio, Massachusetts and California, and have lived for the last eight years in Connecticut. And I have never seen nor heard of a minister preaching "a long evening sermon against the evil of drinking sweet cider," or threatening people with the wrath of God for wanting to hear Edwin Booth in Hamlet, or causing nine-year boys to suffer tragic torments because they thought they had committed the unpardonable sin and so were lost." Surely if these alleged faults of the church were common and characteristic, I should have bumped against them sometime somewhere.

The critics clamor for "courage, self-devotion, fidelity, unconquerable cheer, loyalty willingness to die for one's cause," to quote from a recent article in the Atlantic Monthly. And they do well—the idea is sound, though in no sense new. And where are these high qualities to be found at their best and in largest measure?

Here again my observation has not been altogether narrow. I was a member for six years of the Central Labor Council in a large city. I was a visitor for two years for the Associated Charities of one large city and a member of the board of directors for ten years in the Organized Charities of another city. I have been in close touch with the resident workers of well-known social settlements east and west. I have been for eight years a member of the faculty in one great university, and have preached and lectured in more than sixty other colleges and universities. I know large numbers of these men and women who are giving their lives to the great work of education.

And I am ready to maintain that nowhere is there to be found so large and so constant a measure of readiness for self-sacrifice, of Christlike spirit of unflagging devotion to the principles of the Sermon on the Mount, and of patient fidelity to duty on the part of those who walk the ways of common life as in the church of Jesus Christ. I will back the pastors and the faithful members of those churches for

sheer moral idealism against any group of people which can be brought forward from any other one organization on earth.

When the great missionary societies want young men and young women of sound health, trained intelligence, social grace, and Christian integrity to go to the frontiers of earth and there display the qualities of "courage, devotion, loyalty, willingness to die for their cause" for the rest of their days, where do they get them? They get them, of course, from the churches where these young people have been converted, nurtured, and furnished with that spiritual impulse which carries them into this chivalrous service. This sort of material is not produced on some lovely grass plot of spiritual productiveness lying quite outside the much maligned church of Christ.

The Social Settlement if called upon for candidates to swelter on the Congo or to shiver in Alaska and Labrador, to face and relieve the dirt, the squalor, the disease, and the vice of the crowded sections of the Orient or to brave the attacks of the Boxers or the horrors of Armenian massacres, would be swift to say, "It is not in me." And the Labor Union would speedily add, "It is not in me." This army of choice young people, enlisting for a warfare in which there is no discharge, going out to minister to people whose languages they cannot as yet speak, but whose needs they have made their own in warmest sympathy, comes forth steadily from these churches which have, according to the essayists, become so feeble as to have "no ethical enthusiasm for anything except negative ideals of individual behavior."

I was president for many years of the California Home Missionary Society. It was my duty to travel among the wide wheat ranches and the lumber camps and the mining towns of that large state. I have been in the homes and churches of the self-denying men and women who render service as ambassadors for Christ. Their labors lack something of the romantic picturesqueness which attaches to the work of those who are in foreign lands with people of alien race, but for heroism, unselfishness, patient fidelity and sympathetic interest in the needs of their fellows, I know of nothing finer than their action as it bears upon laying the foundations of the Republic on solid rock rather than in fleeting sand. I am confident that the home missionaries of our country would yield as many bushels to the acre of "courage, fidelity, loyalty, willingness to die for their cause" as any body of people to be found anywhere.

Since this country entered the war I have spoken in nearly a score of the great cantonments in thirteen states reaching all the way from Camp Devens, Mass., to Camp Fremont, Cal., and in hundreds of meetings of civilians on behalf of the various activities connected with the winning of the war. I have been told in more communities than I can count up that no set of men have given themselves more promptly or generously to these lines of effort

than the pastors of the churches. I have been told also that in the work of the Red Cross and kindred agencies the percentage of women from the churches has far exceeded the percentage from any other organization or from the great "unchurched mass which is so eager to embrace Christianity."

The churches of our day show no celestial perfection. They cannot in the nature of the case so long as they maintain the cheerful habit of receiving human beings into their membership. They are made up of Browns, Fosdicks, Odells and the like, whose mental and spiritual limitations are instantly apparent. But when the returns are all in is not the church of Christ about the divinest thing we have on earth?

Have not we had about enough of this wholesale abuse of organized religion? It gives great satisfaction in certain quarters, but they are not the quarters to which the poor world looks for its spiritual help. When I came out of the pulpit on a Sunday in January, a student said to me with a note of glee, "Have you read Fosdick's article in the last Atlantic? It puts the church on the bum all right. It's great!" Now this is the last thing which the gifted and genial man whom we all honor and love for his personal devotion would desire. But desired or undesired, that is the net result of such slashing criticism on the minds of many. It makes harder for him and for us the task of winning these people to Christ.

Might we not learn something from the ethics of the medical profession, The physicians of the land are not "stabbing each other awake," to quote again from the same article. They do not bring discredit on their profession by casting such far-flung aspersion on their fellow practitioners. In dignified fashion they sometimes warn the public against the methods of ignorant and unprincipled quacks. I would commend to the critics' serious consideration the usage which prevails among the apostles of the healing art.

The church of Paul's day was by no means perfect. But when Paul looked back upon his mistaken opposition to that faulty church, he was smitten with remorse. You can hear his voice break where he says, "I persecuted the church of God." And the pastors of Paul's day were mostly quite ordinary, yet he prized their precious "fellowship in the gospel." Might it not be well for us all to read again the words he addressed to the people of Thessalonica: "We beseech you, brethren, to know them which labor among you and are over you in the Lord and admonish you, and to esteem them very highly in love for their work's sake."

IS IT A GRACE?

The man who has made a huge fortune was speaking a few words to a number of students at a business class. Of course the main theme of his address was himself.

"All my success in life, all my tremendous financial prestige," he said proudly, I owe to one thing alone—pluck, pluck, pluck!"

He made an impressive pause here, but the effect was ruined by one student, who asked impressively:

"Yes, sir; but how are we to find the right people to pluck?"

SOME THINGS THAT MEN HAVE NOT FOUGHT FOR.

Robert J. Burdette.

My dear boy, men have fought, bled and died, but not for beer. Arnold Winkelreid did not throw himself upon the Austrian spears because he was ordered to close his saloon at 9 o'clock. William Tell did not hide his arrow under his vest to kill the tyrant because the edict had gone forth that the free-born Switzer should not drink a keg of beer every Sunday. Freedom did not shriek as Kosciuszko fell over a whiskey barrel. Warren did not die that beer might flow as the brooks murmur seven days a week. Even the battle of Brandywine was not fought that whiskey might be free. No clause in the Declaration of Independence declares that a Sunday concert garden with five brass horns and 100 kegs of beer is the inalienable right of a free people and the corner-stone of good government.

The battles of this world, my son, have been fought for grander things than free whiskey. The heroes who fall in the struggle for rum, fall shot in the neck, and their martyrdom is clouded by the haunting phantoms of the jim-jams. Whiskey makes men fight, it is true, but they usually fight other drunken men. The champion of beer does not stand in the temple of fame; he stands in the police court. Honor never has the delirium tremens. Glory does not wear a red nose and Fame blows a horn, but never takes one.—Cleveland Young Men.

SEND THIS POEM WITH YOUR CALL FOR AN EASTER OFFERING.

How They Spent Their Money.
Selfishness.

I kept all my wealth—and I mourn for my loss,
For gold in a skeleton hand turns to dross;
Love, friendship, and gratitude might I have bought,
But I kept all my wealth till it mouldered to naught.

Pleasure.

I spent all my gold, I danced and I sang,
The palace I built with hilarity rang
Plays, revels and frolics from even to dawn,
But I lie here with nothing—I spent it—it's gone.

Avarice.

I loaned my good money, at grasping per cent—
'Twas I who got all that you kept and you spent;
When I counted my millions, death plundered me bare,
And this grave that I sleep in belongs to my heir.

Charity.

It was little I had, but I gave of my store
To those who had less, or who needed it more;
And I came with death laughing, for here at the grave
In riches unmeasured I found what I gave!

—Robert J. Burdette.

A New Instrument of Righteousness

A. T. Robinson, Author of "Why They Fail"

The thing which vexes and perplexes us all is, that, in spite of all our splendid effort in our various schools we have failed to get our goodness across into the market-place in any adequate way. In commerce, industry, legislation, sports, and even the courts—that last refuge of the free—the trail of the serpent is unduly prominent. As a result the church is accused of being sacrosanct, passe and little better than an anachronism in this age of social stir and busy men.

Undoubtedly the church has failed to exert in political, civic and social life an influence at all worthy of her numbers and her claims. The ultimate reason for this is no doubt sin; but there are two other reasons which lie near at hand in the field of religious education and organization. We fail to "deliver the goods" ethically in the market-place and the forum because of an oversight in educational method. The oversight I have referred to has given us a brain that automatically sheds its good impression as a duck's back sheds water, and, so long as we do not mend our ways at this point, we must go on producing other generations, ethically inefficient, in our own image.

But that is a trail which we cannot here follow, immeasurably significant though it is. Let us deal with something nearer still to hand, something which could be made effective in twenty months instead of twenty years.

The contention is that the church is ethically negligible when it comes to things that in a large way affect directly and oppressively the lives and fortunes of men, such as the plunderbund in politics, oppression of the hireling in his wages, his hours and conditions of toil, and in his domestic environment; failure to clean up at once such notorious evils as the saloon, prostitution and so on.

If on the one hand, these evils all too patently exist, on the other we see the home, the public schools, and the church and her schools turning out an enormous quantity of goodness, i. e., righteous sentiment, which somehow doesn't seem to get across into the market-place and the forum. Why not? Because we have not devised as yet the means sufficiently simple and adequate to get it there.

The Thermopylae of our modern life is the ballot box. It is the door of the Augean stable in public life. When the church finds how to turn the tremendous river of goodness which has its rise in the home, the public school and the church and her schools, into that door, then, and not till then, will the Augean stables of our public life be cleansed.

But how shall that be done? Well, now suppose we fashion a new instrument for that specific purpose and no other. Let us effect a new organization—since all the others seem to have failed to get across—the function of which shall not be talk but **ethical action**, since it is at that point we fall down. In its constitution our Ethical Action Association might have certain articles reading something like this: Article 1 of the "local" would read,

"All members of this church who possess the franchise shall be ipso facto members of this society."

(2) Purpose. The purpose of this society shall be to crack the official skull of the evil doer in public life.

(3) Method. The method of doing this shall be (a) by publicity in the name of the society, (b) by the little ballot, (c) by efficient organization within the society and its constituency to deliver the vote on election day (automobiles and feather beds where necessary).

(4) Civic Association. The president of each society and one elected delegate for each hundred members shall constitute a civic or county association, the officers of which shall be elected by the constituent members thereof.

(5) State Association. The State Association shall be composed of the president of the various civic and county societies with one additional delegate-at-large for each 500 voting church members in the district. The state association shall elect its own officers from among its own members.

(6) National Association. The state presidents shall constitute a National Association which in turn shall be duly organized and elect its own officers from its own membership.

(7) Spokesmen. The President of the National Association shall be the official spokesman of the Association in all matters of National welfare; the president of each state shall be the spokesman for that state, and the president of each city or county for his own district.

(8) Policy. No question of war, politics, commerce, science, art or industry which is of doubtful ethical value, or which does not clearly, notoriously and predominantly affect oppressively the lives and fortunes of men and women, shall come within the purview of this society. Campaigns against evil shall be inaugurated, organized and directed from above downwards, i. e., by the national, state, county and city associations respectively, and it shall be the duty of each local society to fall in line and carry out instructions from headquarters with promptness and energy.

Article 1 and two items in this last article are of supreme importance in all this. The active membership must be confined to church members because they are the true, heaven-ordained teachers and preachers of righteousness. All men feel that. The church speaks with authority here and all men feel that she is as much within her own rights here as she is outside her province when she interferes in matters of trade and finance. In matters of moral and social uplift it is perfectly fitting that the church should lead the way. She will, therefore, not only see that her own members get to the ballot box but also that her constituency does. To allow non-church members a say is to run the risk of having the centre of gravity of the organization fall outside the church altogether, and to have it even become antagonistic to its aims. Anything with a vote becomes important. Where the carcass is thither will the vultures be gathered together.

The ward heeler will soon pack your organization with his crowd. This is no chimera. As I discussed this with a certain brother he said, "That is exactly what happened to us. When we got 500 members ward politicians captured it and used it for their own ends." It is time the church took a hand in the game. When she does she will inspire a respect she does not now receive.

The other two points to be safeguarded are the confining the points of attack to questions that are so clearly ethical that the contrary cannot be maintained for a minute by anything claiming to be the church of God, and the introduction of boss rule. Democracy is vital when it comes to discussion but it is fatal when it comes to action. The difference between Pershing's army and a mob is the big stick. When an army begins to think and act each man for himself, there is an end of effectiveness, so our higher-ups will do one thing for us this time and we will do the work.

Suppose now we had this Big Stick. It would be the terror of every evil doer in public life. Let me illustrate. One day in our ministerial association the question of censoring the movies came up. A committee of two of the ablest ministers was delegated to wait on Senator Blank with request that the state provide for this. The city association was backed up by requests from other similar associations in the state. Was it done? Nay, Pauline! Those politicians paid no more attention to what these representatives of the churches and other good folk had to say than they would to a little yellow curyapping under the wagon.

But now, suppose we had our stick, that state ethical action association. After due consideration the president of it goes to Senator Blank and says, "Senator, to represent the Ethical Action Association of the Churches of Christ in this state, it has 300,000 strategically placed votes where important moral issues are concerned. We desire a censorship of movie films in order to shut off a stream that is corrupting the minds of our children and poisoning the wells of life in our state, and we would be glad if you could see your way clear to introduce this bill for us as it is manifestly for the public good. We shall naturally regard every man who votes against this as the enemy of the state."

Ah, what a different reception that representative of the churches would get! Not because he was any better representative than the ones we sent but because he represented something more than wind. The only thing the average politician knows anything about, or cares anything about, is the ballot. We have taught him that it is the voice of the people, and in so far forth, the voice of God. It is his credential, his warrant and his only warrant for his official acts. Is it not time we picked it up and used it? If we had our Big Stick how useful it would be in the matter of the deadly cigarette, the Bible in the schools and that deadly Laocoon that has been strangling the life out of England and America, the booze traffic. Long ago it was truly said, "The saloon would destroy the church if it could; the church could destroy the saloon if it would." She would have done

it easily long ago, if she had had the E. A. A. by which to give effective expression to her good teachings. When the time comes that the church finds the means of transporting the goodness she creates into the open market of the city, the state and the nation, there will dawn a new day upon the world. The church has lots of sand but a sand pile is a poor weapon with which to attack an elephant. If however, that sand pile be converted into 300,000 tons of brick, even the G. O. P. elephant would feel it when it came down on his skull. The church, the home and the public schools have produced enough dynamic righteousness to clean up every festering, civic, open sore in a twelve month but, unfortunately it is not confined, and even giant powder is about as harmless as sugar till it is confined.

The demonstrations are quite at one now on all great moral issues, but they have had no way of crystallizing their good sentiments into common action. When we get the Ethical Action Association going in every church in the land, and every church can deliver so many perfectly good votes on election day, without fear, fuss or failure, then and not till then, will she rise to the height of her true stature in this social age; then, and not till then will she come forth fair as the moon, clear as the sun and terrible as an army with banners. Lansing, Mich.

MIDWEEK STUDY OF PROPHECY AND PRESENT DAY PROBLEMS.

Rev. Wm. E. Barton, D. D., Oak Park, Ill.

"What is Prophecy and How Did It Begin?"

A study of the origin and hope of the prophet, nation, Israel, and the conditions out of which prophecy, as an institution, emerged.

"Who Were the Prophets and What Did They Undertake?"

The prophets and the religion of Israel; how much did they add to the revelation of Moses? What was their relation to kings and priests, and to political and military conditions?

"How Can We Understand the Prophets?"

Studies in the earliest of the prophets who wrote out their sermons and told the circumstances under which they reached them.

"What Did the Prophets Foretell About Jesus?"

A study of Messianic prophecy, both as to the first and second coming of Christ.

"Will the Jews Return to Palestine?"

The relation of the land to the religion of Israel. How the Jews came to lease their land, and the promises of return.

"Can We Understand the Book of Daniel?"

Some lines along which a reasonable theory of this interesting book must proceed.

"Can We Understand the Book of Revelation?"

We can if we will!

"Christianity and the Long Look."

FOR SUMMER EVANGELISM.

No book has yet been printed on out-door evangelistic work that surpasses H. B. Gibb's "Under the Blue Canopy of Heaven." It is published by The Bible Institute Colportage Association, 826 La Salle St., Chicago (50 cents). If you are contemplating open air gospel work by all means read this little volume.

WHAT CONSTITUTES A STANDARD CHURCH.

As October is the beginning of activities in so many churches we venture to reproduce here some "Efficiency Standards" copied from the Loomis, Nebraska, Congregational Church. They are printed in a neat folder, pocket size with hours of service, etc. on the last page.

Such a standard could be studied with great profit by a Men's Club or the Board of Deacons or Church Cabinet. It would result in making the church more efficient.

A—Administration.

1. This standard shall be under the direction of the church committee.
2. Records well kept.
3. Constitution carefully followed.
4. Departments well organized and correlated.
5. An annual outline of the work and a standard of efficiency planned and worked to.

B—Business.

1. Buildings kept in good and adapted order.
2. Obligations promptly met.
3. Carefully planned budget for all the needs.

II. Missions.

1. Annual gifts to foreign and home missions.
2. A program of missionary instruction.

A—Committee on Evangelism.

1. A close co-operation with Committee on Religious Education.
2. Definite plan for seed sowing and harvest.
3. Steady enlistment and training in personal soul-winning.
4. Evangelization of the unchurched.

B—Pastors' Class.

- At least one each year.

III. Religious Education.

1. An educational program covering all ages of the young people.
2. Sunday School census of the community.
3. Graded Sunday School.
4. Christian Endeavor Societies.
5. Instruction in Denominational History.
6. Training in missions and benevolences.
7. Guidance of youth in their vocation.

V. Social Service.

1. Organization.
2. Co-operation in community betterment.

B—Service.

1. Training in duties of citizenship.
2. Fellowship.
3. Loyalty to Denominational Work.
4. Representation at Local and State Meetings.

TAKING ONE'S OWN MEASUREMENT.

Some years ago The Expositor printed these lines—

"What kind of a church would this church be if every member were just like me?"

The lines have become famous and have been used in many interesting ways. Rev. George M. Miller, pastor of Olivet Congregational

Church, St. Paul, Minn., has applied it better than any one we have heard of. He has not only asked the question but has made it possible for each member in his church to answer. We reproduce his card and commend it to our readers.

How Efficient a Church Member Am I?

"What kind of a church would Olivet church be if every member were just like me?"

1. Have I made a definite consecration of myself to the work of Olivet church as I have to my other work?
2. How many of the regular services do I attend that I might attend?
3. Do I regularly and proportionately give for the support of the church and for its benevolences?
4. Do I think of myself as a host, and welcome strangers at church as cordially as I would in my own home?
5. Have I, the past year, sought to win one to Christ and for membership in the church?
6. Have I in any way helped the pastor by informing him of matters that need his attention, etc.?
7. How many Congregational Benevolent Societies can I name, and what do I know of the work they do?
8. Do I take any Congregational church paper or magazine?
9. Do I regularly pray for the pastor, the work of Olivet Church and the spread of the Kingdom?
10. Do I have a regular system of Bible study and devotions for my own life, or for that of the home?

Note—Mark each question on a basis of ten as perfect. There are four regular services each week you might attend (Sunday; Morning Worship at 10; Bible School at noon and Evening Service at 7:30; Wednesday: Church Night at 8 o'clock) mark each one 2 1/2 percent. Honestly rate yourself on each test.

Then add the markings and have the percent on a basis of 100. Carefully, thoughtfully, honestly take the test. Then ask in what ways the report might have been better. Then resolve with God's help, to make it better; and to become just as efficient a member of Olivet Church as is possible for you to be.

Keep this card in your Bible for constant reference.

The Highlander replied in the affirmative. "Then," said the other, drawing out his watch, "never in all your life had you more need of prayer."

THE BIGGEST LIE.
The biggest lie ever uttered in hell is that the devil is an easy master and God a hard one. I would like to drive that lie back into perdition and I testify now that my God is not a hard master and the devil an easy one. I take up the old Book and read, "The way of the transgressor is hard"; and looking around me, I see that it is hard. Go down to yon prison, and ask the prisoner if it is not hard. Go with me to the gambler, the drunkard, the forger who has lost everything, and ask if the way of the transgressor is not hard. D. J. Moody.

HONORING WICKED MEN.

Rev. Dr. S. J. Fisher, D. D., of Pittsburgh, writing in *The Herald* and *Presbyter*, says:

"I am moved to a kind of impatience with certain literary critics and book publishers who exploit writers of immoral character, either to sell their books, or show their skill. . . . There has been a great attempt on the part of publishers and critics to exploit Walt Whitman this year, but I cannot understand why a writer of the character of Prof. Bliss Perry should attempt the defense of a poet whose chief merit, as he himself expressed it, was a 'barbaric yawp,' and who confessed that he was the father of at least six children, by two women, whom he neither married nor supported. He was, as one who knew him says, entirely without moral principle and indifferent to the commonest ideas of honor. In the later years of his life he allowed the impression of poverty to be made upon his admirers, and poor clerks contributed to his weekly support, while he was accumulating \$4,000 for a striking masoleum. 'The tender mercies of the wicked are cruel.' No real poetry ever came from a degraded heart. Let us stop trying to gain honor for American letters by crowning such writers."

THE HIGHLANDER'S PRAYER.

A Scotch Highlander, during the Revolutionary War, was brought before the commanding officer, charged with correspondence with the enemy—a capital offense. In vain he protested his innocence. He was promptly silenced and dragged into court. It is Hugh Miller who tells the story:

There was no direct proof against the Highlander. He had been seen in the gray of the twilight stealing out from a clump of underwood in the immediate neighborhood of the British which swarmed with the troops of Washington. He had stolen away from his fellows, he said, to spend an hour in private prayer.

"Have you been in the habit of spending hours in private prayer?" sternly asked the officer, himself a Scotchman and a Presbyterian.

The Highlander replied in the affirmative.

"Then," said the other, drawing out his watch, "never in all your life had you more need of prayer than now."

The Highlander, in the expectation of instant death, knelt down. His prayer was that of one long acquainted with the appropriate language in which a Christian addresses his God. It exhibited, in short, a man who had made prayer the solace of many a solitary hour, and had, in consequence, acquired much fluency in expressing all his various wants as they arose in his heart.

"You may go, sir," said the officer, as he concluded: "You have, I dare say, been in correspondence with a greater than any earthly power."—*Christian Life*.

The Man Who Saved the Town.

Forty years ago the city of Hooker was a frontier town. It possessed at that time a vast amount of unimproved real estate, a still larger amount of confidence, and a few inhabitants, of whom several were interested in religion only to the extent of wishing that there might be a fine church in the place for the sake of its financial advantage to the community. There was a young, ardent, enthusiastic minister who solicited the money to put up the new church, and the building was erected. On the day when the money was to have been drawn from the bank to settle the last of the church debt, the bank cashier committed suicide, and the bank vault was found empty.

The minister obtained secular employment in the town and preached almost without salary for six or eight years more, until the amount of money that had been in the bank was made good. It was a long, hard pull. The church and town had been almost ruined by the bank failure, and no one thing did so much to put new heart into things as the fidelity of the minister. But the cashier had been a prominent member of the church, and the obloquy of his transgression fell in no small measure on the church, and the hurt of it upon the pastor.

By the time the debt was paid, and he had accepted a call elsewhere, his life opportunities had gone. He was no longer young. Moreover, he was a sort of half-and-half preacher. It was not easy to regain full standing as a minister; his habits of study had been hampered and his reach of thinking had been narrowed by the cares of those years.

Often he wondered if it had really been worth while. He had given not those years merely but all the years that he was to live, all the dreams and hopes of large things in life, to that difficult and disappointing and, as it seemed, that unappreciated task.

A few weeks ago that town held its fortieth anniversary. They invited him back. The city had grown. The original lot in the heart of the town—the lot he bought and paid for with his heroic toil—had been sold at a large profit, and the new building was paid for almost wholly out of the land. The dedication of the new church was part of the anniversary service, and the old minister was the guest of the church and the town.

Then in the various addresses, by the mayor and the minister, by the oldest inhabitant and by the editor of the daily paper, it was proclaimed that this was the man who put heart into the town in the day of its calamity; this was the man who helped to reestablish faith when it was almost gone; this was the man who had brought new life and hope to the town and to the church.

The old man went back to his little country church content with life, and saying in his heart:

"I have been asking myself all these years if my sacrifice was not a mistake, yet feeling in my heart that I had done right. But now I know."

A Little Investment in Orientals

John F. Cowan

I want to speak briefly of what I call one of my best "human investments." All my life I have been drawn to boys, and particularly alien and friendless boys. During my ten years' residence in Boston I had quite an interesting "Theodore Roosevelt Club" of Italian boys in the South End, in whose club-room, that was rented and furnished and equipped by a number of Sunday School classes, C. E. Societies and Christian friends, hung a large photo of Mr. Roosevelt, contributed by himself, with his autograph at the bottom.

Going to the Hawaiian Islands for my health, I found a chance to make an investment of interest and friendship in a number of boys of pure Hawaiian blood, and of mixed blood, and Chinese, Japanese and Filipinos. Nothing has ever paid me bigger dividends than the outcome in the careers of some of these boys whom I taught printing in the little Kohala Boys' Printing School.

I recall two of the Chinese boys, who, on April first, crawled under my porch and bored gimlet holes through the floor, through which they set two porch rockers mysteriously going, by means of wires pushed against the bottoms of the rockers. I never had such a spooky half hour in my life, and never discovered the trick until one of them confessed it to me, as I was leaving the islands. Those boys were of common coolie origin. One of them is now assistant in a bank, after getting a high school course, partly with the money I helped him to earn. The other began as my cook; he is bookkeeper for a garage, he also having worked his way through high school and is now saving money for a college course. Several others who learned to stick type in the little shop, and to do very creditable work, are now coming into usefulness. It was in such a little school in Hawaii that Fun Yat Sen, the first vice president of the Chinese Republic, and now a prominent leader, was started, as some one's "investment in orientals."

There are Filipino boys scattered all up and down the coast of California who were pupils in English in a little night school that my wife and I had for the plantation laborers. She did far more than I, but the boys came to our home freely, evenings and Sunday afternoons, sat on our lanai and conversed in their labored way, just because they wanted some one to talk to; wanted the touch of human friendliness. And after leaving Hawaii for the coast, they wrote back to us some of the most wonderful compositions in English that the language can be twisted into. But their hearts were all right, grateful and friendly. They offered the services of an orchestra for our church, but some of my deacons objected to the dance music, which was all they could play.

One of my Chinese printers fell in love with a pretty Chinese girl, a member of the church. He and his family were pagans. The girl's parents would not consent to marriage unless he became a Christian. He was in earnest, and conferred with the Chinese minister. He con-

sulted me, and I talked with the boy frankly, telling him that he must study Christianity, and if he could accept it for itself, and not for the girl, he would be received into the church.

He said: "You don't realize how hard it is going to be for me to break away from the religion of my parents. They will disown me. I can never go into the house again. My brothers will not speak to me on the street."

But he passed the ordeal and won the girl. Afterwards what he had said of the severity of the test proved true. He was employed by a neighbor of mine to help build some fence. His brother already worked for the same lady, and they built fence together. The lady told me that the pagan brother refused to speak to his Christian brother when it was necessary to communicate with him about the post-holes he was digging. He would say to the employer: "You tell him to dig three inches deeper;" or, "Say that post leans to the right."

When I left the Islands, the minister of the little Japanese church came to me with \$7 in his hand, asking me to accept it as a present from his members, for the trifling service I had rendered them in various friendly acts. I could not refuse, poor as I knew them to be, for that would have hurt them worse than the sacrifice of giving the money. Then the minister of the Chinese church came with about \$15 which his church members wished to give me for administering the sacrament once a month. I had been in their homes and knew their poverty, but I could not have the heart to refuse, when he asked me to buy a steamer rug to keep me warm on the voyage. The Japanese wished me to buy a warm sweater. The Chinese church had previously given me a fountain pen as a Christmas present, and something came every year at Christmas from both.

But not the money, the warm-hearted friendliness, the splendid advancement of the boys and girls, their response to our ideals of life when exemplified in our home and our business relations, were the biggest dividend that any investment has ever paid me.

Touching Tales.

An English lord who had just arrived from England was talking to an American boy. "My grandfather," he said, "was a very great man. One day Queen Victoria touched his shoulder with a sword and made him a lord."

"Aw, that's nothin'," the American boy replied. "One day Red Wing, an Indian, touched my grandfather on the head with a tomahawk and made him an angel."—Boys' Life.

"You're sure that you are right? How fine and strong!

But were you never just as sure—and wrong?"

Shortly, the only thing that will still be brewing is trouble.

EXTRA MURAL CHURCH WORK.

Frederick W. Palmer,
Auburn, N. Y.

In an article by the late J. Cleveland Cady on Church Architecture occurs this paragraph: "Two things are incumbent upon it (the church) if it is to prove itself worthy of existence—on the one hand to provide duties and activities for the development of its membership, and on the other to be a strong factor for good in the community in which it is located. In regard to the first its own membership is likely to be interested and effective only as they participate in the work of the church."

I quote this to single out the sentence about providing work for the members as a function of the church; and to urge some considerations against allowing that problem to overtax our energies and burden us with anxiety. We need to clarify our ideas on this matter and see the broad principles of Christian work of which this current anxiety is a perversion.

There may be Christian work which is not church work and which is as much a joy and credit to the church as if it were organized and executed within the walls. Churchmen's work for Christ may be extra mural instead of intra-mural. I know a church in which five of the best members are the executive heads of five undenominational public institutions. The work of each is surcharged with spirit of Him who went about doing good and of His great follower who would by all means save some. The duties of these positions engross their strength almost to the limit, leaving to their own regret in each case I am sure, too little time for conventional devotion, for the prayer meeting for example,

Shall the minister of that church worry over-much? Though he may regret the absence of those five and their contribution to public devotion and social fellowship, certainly he need feel no regret that their Christian activities and service of the Master are outside the walls. If there is a page for each church on the Recording Angel's Book their services are entered therein. I would I had fifty members filling such posts with similar efficiency and Christian influence. And whether my church was a haven of intra-mural activities or not, I would pray that she might foster characters competent for such service outside, that from pew and prayer meeting and from the Sacred Table there might go forth church workers to serve nobly outside its walls. It is a grand expression of church work, that the church should be an out-flowing fountain of inspiration and strength for all good work for Him in community, and state and school and institutions of whatever sort, yes and in positions of influence, in shop and store and office.

STILL TO COME

Tommy had been playing truant from school, and had spent a long, beautiful day fishing. On his way back he met one of his young cronies, who accosted him with the usual question, "Catch anything?"

At this, Tommy, in all the consciousness of guilt, quickly responded:

"Ain't been home yet."

"FORWARD STEP" DAY EXAMINATION.

Many pastors who promote pastor's classes and all who observe Decision or Forward Step Day will be glad of Rev. G. D. Loehr's list of questions. His letter is in part as follows:

"I am enclosing a list of questions which I used just before 'Decision and Forward Step Day' in our Sunday School. The answers give one an insight into the entire scope of the child's life, and reveal the place to attack. The Iowa State Sunday School Association officers thought it good enough to have the idea presented at the State Sunday School Convention in Council Bluffs last June."

Name—Date of Birth—Address—

In School? Grade? Grade when Quit?

Present Employment?

Parents Living? Where?

Are They Christians? Members of Church? Were They Ever Members? Or What Church? Where?

Do They Want You to be a Christian? Have you been baptized?

Do You Attend Sunday School Regularly? Where? Or, Why Not?

Do You Attend Church Regularly? Where? Or, Why Not?

Are You a Member of Any Church? What One? Where?

Are You a Christian? Do You Want To Be? Can You Improve Your Life? How?

Do You Pray Daily? In Times of Temptation? In Times of Stress and Sorrow? Who Taught You to Pray?

Have You Accepted any Responsibility in Christian Work? Will You Do So? What Will You Do?

Have You Any Friends You Ought To Give Up? Have You Any Habits You Ought To Break? Do You Know Any Habits You Ought To Form?

Have You a Friend Who Can and Does Answer Your Life Questions Aright?

Do You Want Your Pastor for a Counselling Friend? Whom Else?

What Do You Want to Make Out of Yourself? Can You Make It? Need Any Help?

Who Else?

Need Any Help?

ACCESS TO THE MINISTER.

In Dr. Chas. L. Kloss' bulletin we find the following cordial offer of personal service. He prints the paragraph under the formal phrase "Office Hours," and it is as follows:

"During office hours or by appointment the pastor welcomes consultation on spiritual and other matters. Whatever knowledge and experience he has of religion's healing and tonic ministry is at the disposal of anyone."

MAKE USE OF POET PREACHERS.

On Sunday evenings, at the East Church, Lynn, Dr. Arthur E. Harriman is giving a series of sermons on "Gospel Truths in Familiar Poems." The poems used are, in order, Tennyson's "Enoch Arden," Burns' "The Cotter's Saturday Night," Goldsmith's "The Village Parson," Lowell's "The Vision of Sir Launfal," Byron's "The Prisoner of Chillon," Coleridge's "The Ancient Mariner," Whittier's "Snow-Bound."

GREAT TEXTS AND THEIR TREATMENT

JUDGMENT UNTO VICTORY.

"Till he send forth judgment unto victory." Matt. 12:18-20.

"My servant." That is the Messiah, taking the form of a servant. "Shall show judgment unto the Gentiles." Laws, commands. The whole system of truth; the purpose, plan, judgment of God about human conduct and duty. "He shall not strive"—not shout as a warrior, shall be meek, retiring, peaceful. "Not shout in the streets"—not seek publicity, popularity. "A bruised reed shall he not break"—will not oppress the feeble and poor, as victorious warriors so often do, as the Hun. "Smoking flax." Will not treat any harshly, or unkindly; but will cherish the feeble flame, minister the oil of grace, kindle into a blaze.

I. The love of God is engaged to this victory.
II. The power of God is engaged to this victory.

III. The holiness of God is engaged to this victory.

IV. The wisdom of God is engaged to this victory.

V. The glory of God is engaged to this victory.

VI. Christ himself is engaged in this work. 1. To redeem men. 2. To be their ruler and governor. 3. To perfect them.

THE VICTORY OVER KING ALCOHOL.

"Tekel; thou art weighed in the balance and art found wanting." Dan. 5:27.

I. He ought to be defeated for: 1. He is useless—not needed anywhere. 2. He is wasteful. He wastes our resources and our men. 3. He is a dangerous opponent. In the United States alone last year this enemy was allowed to use 60,000,000 tons of coal, 3,150,000 bushels of grain, 157,915 cars, \$2,000,000,000 of money, and 154,000 men. In every balance in which he has been weighed he has been found wanting.

II. He will be defeated, for the following allies are determined to defeat him. 1. The women. 2. The business people. 3. The professional people. 4. The church.

III. Evidences that his defeat is near. 1. He is no longer popular. 2. He is losing territory every year. 3. He is acknowledging his defeat, and he is only playing for time.

Conclusion: Let us kill him and bury him. Let us do it now.—Author Unknown.

THE FOUNDATION IS SURE.

"The foundation of God standeth sure." 2 Tim. 2:19.

The Washington Monument stood for a long time only partly built. Finally it was decided to complete it. There was doubt as to whether the foundation, laid so long before, would stand the enormous weight of stone required to complete the monument. To test the matter, a system of strong cords was arranged on

the inside, with a pointed weight reaching down to a plate filled with soft wax. Any movement of the massive walls or any giving way of the foundation would be marked on this wax. So the work went on. One day the wax was examined, and it was found marked alarmingly. There was great consternation. The great structure was certainly giving way, they thought. There was a panic among the workmen. Very cautiously the matter was investigated, and it was found that an owl had flown into the top of the monument, and had got itself tangled up in the wax. The flapping of this owl had made all those alarming marks on the wax. The owl was removed, stuffed and placed on exhibition. When you go to Washington City, take a look at the owl.

Thus it is often with God's people, when they look at the signs of the times. They see marks on the wax, and they fear: the foundation of Zion is about to give way, and that the collapse of the cause is imminent. But it is only some little owl that has got in, and got tangled and made the marks. The foundations of God standeth sure.

THE LAST INVITATION.

"The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

Impressive moment; the last Scripture is to be written! What shall it be? Consider the record—an imprecation. But, no; an invitation. Preceding invitations, e. g., Isaiah 55:1.

I. By whom? (1) The Spirit. (2) The Bride, i. e., the Church. (3) The hearer, i. e., the believer. Every man's call to the ministry.

II. To whom? (1) The thirsty, i. e., him who longs for Salvation. (2) Whosoever, i. e., any man. (3) "Will," i. e., not only wishes but wills to. No others are invited, or accepted.

III. To what? (1) "Drink," i. e., takes and appropriates (swallows) inwardly. (2) "Water," i. e., the Spirit (John 7:37-39), the Word (Eph. 5:26), equaling two elements—one the Spirit, like oxygen the quickening, another the Word, like nitrogen negative by itself, the Spirit and letter unite in one life-giving mixture. (3) "Of life," i. e., living, quickening, satisfying (John 4:10, 13).

IV. The conditions. (1) To want it. (2) To take it. (3) "Freely," i. e., no money (Isa. 55:1); no works (Titus 3:5); no godliness (Rom. 5:8-10).—S.

JESUS ONLY.

"They saw no man any more save Jesus only, with themselves." Mark 9:8.

The visitation gone—the Cloud vanished—the radiant raiment dulled—the aureola faded from his countenance—there were left the

work-a-day world and Jesus only with themselves.

The transfiguration threw a radiance on the midnight of the Cross and tomb of Jesus, and its beams extend on beyond the Ascension into the present darkness, revealing Jesus only as the all-sufficient assurance.

I. Jesus only is the all-suffering evidence of Revelation.

II. Jesus only is set forth as the way of salvation and the all-sufficient way.

III. Jesus only is the all-sufficient refuge from the storm and shadow in the weary land.

IV. Jesus only fills and brightly fills the eye of hope.—S.

THE LISTENING EAR.

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22.

I. "I will hear what God Jehovah will speak (Psa. 85:8).

II. "Now, therefore hearken unto me, O ye children; for blessed are they that keep my way" (Prov. 8:32).

III. "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved" (Hab. 2:1).

IV. "He that is of God heareth God's words" (John 8:47).

V. "Verily, verily, I say unto you, he that heareth my word, and believeth him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:24).

VI. "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me" (Rev. 3:20).—Author unknown.

IN GOD IS OUR HELP.

"Happy art thou, O Israel; who is like unto thee, O people saved by Jehovah, the shield of thy help." Deut. 33:29.

I. "God hath power to help, and to cast down" (2 Chron. 21:8).

II. With us is Jehovah our God to help us, and to fight our battles" (2 Chron. 32:8).

III. "Jehovah shall help them, and deliver them" (Psa. 37:40).

IV. "God is our refuge and strength, a very present help in trouble" (Psa. 46:1).

V. "My help cometh from Jehovah, which made heaven and earth" (Psa. 46:1).

VI. "In me is thine help" (Hosea 13:9).

FOLLOWING GOD.

"Be ye therefore followers of God as dear children." Ephesians 5:1.

I. In conscious sonship (1 John 3:1-3).

II. In sacrificial love (Eph. 5:2).

III. In sanctity (v. 3-5).

IV. In separation from the world (vs. 6-14).

V. With circumspection (i. e., with the eyes open).—S.

THE UPLIFT OF THE UPLOOK.

"But he, being full of the Holy Ghost, looked into heaven, and saw the glory of God, and

Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of God standing on the right hand of God." Acts 7:55, 56.

I. When the outlook is not inviting then we are urged to try the uplook. "Then lift up your heads for your redemption draweth nigh." Frederick Lawrance Knowles has struck the keynote in his lines:

"Each fretful line upon the brow

Dug by the plow of care

Is treason to your pledge of faith

And satire on your prayer."

II. Stephen had the stones piled high around him. His gaze was not on these weapons of a ruthless and infuriated mob. Note the language of the Bible: "But Stephen, being full of the Holy Ghost, looked up steadfastly into heaven and saw the glory of God and Jesus standing on the right hand of God."

III. Here is the secret of daily cheerfulness on the part of many Christians now. Optimism is not blind but is inspired by eyes turned in the right direction. His testimony is fine. "Behold I see the heavens opened"—not open—"and the Son of man standing on the right hand of God." Often the question, "Why art thou cast down?" is because the inquirer's gaze is downcast. The sailor's orders are: "In time of fog go aloft."—Author unknown.

A SUPREME UNDEVELOPED RESOURCE.

"Except a grain of wheat fall into the ground," etc. John 12:24.

One of the supreme unreleased powers of the Church is the power of sacrifice. "Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Out of the death of self, springs up abundant divine fruitage. This is God's plan.

I. Through the amazing self-sacrifice of Christ on the Cross came the supreme and only power that regenerates human life.

II. Through the heroic self-sacrifice of the early Christians came the power that started the Gospel with a rush on its career of world conquest.

III. Through self-sacrifice must come the Church's power to evangelize in our own lifetime the millions that are dependent on us for their knowledge of Christ. Only through her death to self can the Church accomplish this glorious achievement for her Lord. The path of triumph is the spirit of sacrifice. "Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

IV. Here lies the Saviour's secret of victory for himself and his church, the one certain source of missionary success. Let our pulpits proclaim it. Let our Sunday School leaders teach it. Let our women's societies pray over it. Let us all practice it.—Rev. Egbert W. Smith.

Things That Keep Us From God.

"These six things doth the Lord hate," etc. Prov. 6:16-19.

We all know that there are things that keep us from God. It may help us to avoid them

if we will notice what at least a few of them are.

I. One is a lack of a frank confession of our sins. We cover and excuse, make allowances for wrong things we do. But let us be honest with ourselves, honest with our fellow men, honest with God. "Confess your sins one to another and pray one for another." "If I regard iniquity in my heart the Lord will not hear me."

II. Another is the hurry of life. Many of us are in danger of being "jostled out of our spirituality." We scarcely take time to think. The rush and hurry of life will prevent our converse with God unless we are watchful to "live in the Spirit and walk in the Spirit." There is a beautiful hymn we sing, "Take time to be holy." It takes time to be holy. We need to take time for meditation and prayer. Meditation kindles thought and thought kindles love. "Come ye yourselves apart." Communion with Christ. Cultivation of our spiritual nature.

III. Another is irregularity of spiritual nourishment. We read God's word at very irregular intervals. We pray only occasionally. We attend God's house too seldom. Instead, we ought to seek spiritual nourishment at stated times. We need communion with God as much as we need our daily bread. And there is large power to hold and make us strong in taking regular seasons for spiritual sustentation.

IV. Another, the attractions of worldliness. This is a beautiful world. God wants us to be happy in it. We are in the world, but too many of us have the world in us. It is all right for the boat to be in the water, but when the water gets into the boat the boat sinks. So when money-getting and pleasure-getting fill us, our spiritual life is submerged.

V. Still another is grieving the Spirit. This good messenger, the Holy Spirit, comes to us over and over again and we do not receive him. He points out a duty and we do not do it. He calls us to a higher life and we do not aspire or try to climb. We turn him aside. We drown his voice in the confusion of earthly things. We go on heedless of his love and call. In so doing we grieve him and cut ourselves away from the grace and blessings of God. "Grieve not the Spirit of God."

VI. Deliberate disobedience. This, of course, is sure to drive us away from God. "Your sins have separated between you and God." This is always one result of sin. Sinful thoughts, sinful deeds,—these build barriers between us and our God. Let us guard against the things that separate between our souls and him. Let us cleave to the things that will bring us near to him.

Peter's Downward Steps.

"And there was also strife among them," etc. Luke 22:24-62.

The Bible teaches not only by precept, but by example. When it would inculcate faith we have a catalogue of faith-filled men, as in the

eleventh chapter of Hebrews. So are we warned of the danger of denying Christ by the example of Peter. Satan still desires to "have" souls that he may "sift" them.

Peter's fall was not altogether sudden. It was not accomplished in him by a single act of apostasy. It was a cumulative result. Something led up to it. As some one has said, "Men fall as trees do, by becoming rotten at the heart." There must have been some weakening process of decay leading up to a Christian's fall. In Peter's case that process is clearly traced. Note the progressive downward steps.

1. We see him and the other disciples quarreling among themselves as to who should be greatest. The indulgence of such a spirit in the Christian always leads to worse things. Christ rebuked this sin in them, and taught them a lesson of humility.

2. In the face of tenderest and most direct warning, he is self-confident and boasting. He said, "I am ready to go with thee both unto prison and to death." Another evangelist puts it even stronger: "Though all men should deny thee, yet will not I." But how little he knew his own weakness! How utterly he overestimated his own strength! Bravest soldiers turn white as they go into battle. Only cowards enter thoughtlessly. "Put no confidence in the flesh."

3. He is sleeping while his Master is wrestling with the powers of darkness in the garden. Christ came to them and said, "Why sleep ye? rise and pray lest ye enter into temptation." Sleeping was not a very promising sign of superior devotion. Here Peter shows that he was no stronger than others.

4. See him following his Master afar off. Is this the man who was ready to go to prison and to death with him? who was going to stand by him though all men forsook him? He has certainly gone back not a little. "Afar off" portends worse things to come. It is away from the source of inspiration and strength.

5. Still another step, we see this disciple sitting down among Christ's enemies and warming himself at their fire. And this, too, while Christ was undergoing shameful treatment. It is bad for any of us when we take our places among Christ's enemies, when we warm ourselves at their fires.

6. One step more: We are prepared to see him take it—that last, headlong, miserable plunge of denial. Three times he denied, each time in more shameful way than the last, until he added cursing and blasphemy to his lying. How rapid the descent! How complete the fall! How base the desertion, and this at the time of Christ's extreme need!

Learn the immeasurable peril of just one act of wrong doing.

Learn how commonplace in seeming is even the most notable sin.

Learn that one denial makes a fatal facility for doing it again.

Remember that there is repentance unto life. Such repentance Peter afterwards showed.

AN OPPORTUNITY LOST.

A missionary in Telugu land one night overhears Nursumma praying. She is a Bible Woman, converted at sixty years of age in the Mass. Movement.

"O, Lord Jesus," she wails, "why did you not call me sooner! Here am I, an old woman, with just a few years of service left, why did you not get me when I was young, that I might have given many years of service to the Kingdom? There is so much to do—there are so few workers—O, why did not the missionaries come sooner!"

And the missionary looked up to the Father above, and in very anguish of soul, cried out—

"O, why did we not?"

Shortly before leaving India I stood on one of the great plains of the north country. An Indian preacher, convert from Islam, who had baptized thousands in the great movement among the Chamars and Sweepers, stood beside me.

"Here it is, Sahib; it was here a few months ago that three thousand Chamar men gathered from the villages around, and for three days gave themselves up to a careful consideration of the great question whether they should, as a community, adopt the Christian faith. Their decision involved about fifteen thousand people, and would have its influence on hundreds of thousands besides. At the end of three days they came to a decision that they would take the step, and then they came to us. They asked our Mission to put teachers in all their villages and, after the necessary instruction, baptize their entire community."

"And, Sahib," he said, as his eyes wandered over the plain, "we had to refuse their offer. We did not have the teachers, we did not have the pastors, we did not have the money. The opportunity was too great for us—it overwhelmed us."

"What did these people say?" I asked.

"They were greatly disappointed," they were surprised, they have become hardened towards us. They say, 'You Christians have preached for many years in these regions, Repent and be baptized. Now that we ask for baptism, you refuse it to us!'"

"But did you not, did not our missionaries, explain how we hoped to get the needed teachers and preachers and money as soon as possible, and then baptize the people?"

"Sahib, we told them everything, but they do not understand it." Ganga Das of the adjoining village speaks; I think for them all when he says:

"We had not expected it—we have been pushed back!"—Miss. Review of the World.

THE HOUSE OF THE LORD.

A Parish Rhyme.

You may know it by its keeping And its six-day-week asleping, Though it has an air about it And its worth no man can doubt it. For in spite of all its needing, E'er for paint and varnish pleading, It bears patient, silent, witness To soul-yearning and the fitness Of the turning of the people From the market. And its steeple Draws their eyes from earth to heaven And their thoughts to worship's heaven. Folks there

are, who never enter; Never follow the Pre-center, Never pray and never listen To the Word, save but to christen Child of theirs, or love to sanction, Death to sweeten, Grief's reaction. Yet to them it service renders And to all its hope it tenders.—William Tatlock, Woodstown N. J.

THE SOCIAL AWAKENING.

By Henry H. Rosenfelt, Ass't Director American Jewish Relief Committee.

Many wonderful things have come out of the suffering and destruction of the world war. Men have come to know each other better, class distinction has almost entirely become obliterated, but the greatest achievement of all has been the remarkable solidarity of American citizenship without regard to race, color or creed. Almost from the moment that America threw the force of its physical, material and moral power into the struggle against German autocracy, thousands of patriotic men and women, equally sought ways to help those that were suddenly withdrawn from homes and industries to build up our splendid Army and Navy. From that very moment a new social spirit was born in America whose influence is bound to benefit countless generations to come.

The United spirit of America is impressed upon no one more than the man who goes to the people with an appeal for funds to relieve stricken humanity. I think the keynote was best sounded by United States Senator Willard Saulsbury of Delaware at a dinner of a Jewish War Relief campaign, who said:

"This is not only a Jewish movement; it is a human movement. It will clothe where clothing is needed and feed where feeding is necessary; it will go wherever the cry of humanity calls it. It is of human beings, for human beings and by human beings."

This sentiment was magnificently supplemented by Judge W. R. Allen of the Supreme Court of North Carolina, a non-Jewish chairman for Jewish War Relief. In a statement to the press Judge Allen said: "If I had it in my power as Chairman of the Goldsboro Jewish Relief Committee, I should prevent the acceptance of any contribution from the Jewish citizens of this Committee so that we, the non-Jews might have the pleasure of raising the entire quota ourselves."

These sentiments reveal the unmistakable unity of spirit brought into being by the great war. It also marks the passing of the day of sectarian prejudices and the inauguration of a spirit of international human sympathy. The price for this social renaissance has been high but I think the future will prove that the blood spent was not in vain.

WOOLVERTON MOVES.

All readers of The Expositor will be interested in the change of location of the Woolverton Printing Company. For many years they have been located at Osage, Iowa. Now they have gone to Cedar Falls, Iowa, to larger quarters, where they can do a greater service for churches. They have issued a new price list in effect May 20, 1920. Send for it.

METHODS OF CHURCH WORK

E. A. KING

A great many ministers feel that August is the hardest month of the church year, and in some parts of the world it surely is. Church attendance drops off, and the hot weather makes everybody languid. If the minister has had his vacation in July, he comes back to his work in August rested and refreshed. It is a good thing, because he needs this renewed vigor to cope with a difficult situation. On the other hand, if he has not had his vacation at all, he will either have to work all the harder or arrange part time work so as to get some needed rest.

Summer work, in order to be successful, requires more thought and careful planning than any other season. There are many things a church can do in August, and this department tells how.

Everyone of us realize, or ought to realize, that just now the church is in the midst of a crisis. We do not mean that this is the first time in her history that she has been seriously disturbed. The disturbance at present comes from within, not from without. It is a question of spiritual and organic efficiency to cope with the rapidly developing democracy. A friend of ours, a clergyman, now engaged in industrial service, tells us how indifferent to the church workmen in organized industries are, but they are more interested in Christ and his gospel than ever before. If you wish to look into one phase of this case of the church, read Dr. H. E. Jackson's personal story in "A Community Church," (Houghton Mifflin Co., Boston, \$2). The future depends upon the open-mindedness of her present leaders. May we all be ready to be led of the Spirit and go forward with confidence.

We desire a special word with you, brother, about this department. We have the assurance from hundreds of our readers that this is a very suggestive, helpful collection of church methods. For a dozen years we have studied and adapted and reproduced other men's successful methods and sprinkled in a good supply of our own. Our policy has been to use methods that have been tried out on some actual field. Mere theories or imaginary schemes have found no place in our pages. This has been made possible through the co-operation of our readers who have sent us all kinds of material.

This department can become even more valuable if you will thus co-operate. Remember that we are writing each month for about 15,000 ministers of all denominations, in large and small churches. We would especially like to hear from our brethren in the smaller fields. It is impossible to answer all the letters that come to us, but we are always pleased to have them. We thank most heartily everyone who has helped us. We are always glad to answer inquiries when postage is enclosed for reply.

Send everything to Rev. Elisha A. King, 594 South 11th St., San Jose, Cal.

THINGS YOU CAN DO IN AUGUST.

1. Have Sunday evening services out of doors. In some places the public park can be used. Many small towns have union services on the court house lawn, or some such shady and cool place. These are always inspiring services. In union efforts the ministers take turns in the preachings. If you cannot arrange for union meetings try it on the shady side of your own church.

2. Make a special effort to have the church decorated with abundance of flowers. Not simply the pulpit platform, but all over the church. If you can arrange it get a couple of electric fans. Secure fans for the pews through some advertising house. Write a letter to Woolverton Printing Co., Cedar Falls, Iowa, and ask the price of fans for your church. If you have these things advertise them, and if your church happens to be cool let the public know that fact also.

3. Have a Summer Sunday School. This is arranged usually to conserve the efforts of the school during the vacation period when so many teachers are away. The main school can be gathered into one class with the minister or superintendent or some qualified person in charge. Special lessons may be used, such as the catechism, normal course on the Bible, Bible Geography, and material generally used for Pastor's classes. Various speakers might be secured for short platform addresses.

This year, in our own school, the superintendent will teach the main school this way in July, and the assistant superintendent will do the work in August. Where teachers remain through the year they can conduct their classes as usual, of course. Another help is to use the stereopticon to teach special subjects. All ages of pupils enjoy the pictures and charts.

4. You can have a church Chautauqua in August. This means a day set apart somewhere in the woods, or a park, or by the waterside, or in a neighboring church, where the heads of departments, trustees, deacons, ushers, committeemen and teachers assemble for a day of conference. The lunch is usually provided by the Ladies' Aid or each family brings its own. The program consists of talks given by the minister, the chairman of the board of deacons, trustees and all branches of the church work. The treasurer talks about finances. The work of the whole church is studied and this body of church leaders vote such recommendations to the church as they think for the best interest of the church.

5. August is a good month for a church picnic. It is also a good time to serve lemonade and crackers after the evening or in connection with the evening service. We do

not mean to cheapen the evening service, but there is no good reason why there should not be some social good will and hospitality shown in churches. There is an increasing tendency in churches everywhere these days to use luncheons and little social attentions for the good of the work.

6. August is often used for out of door evangelistic efforts through the use of tents set up on vacant lots and groups of young people who sing and attract the audience. In connection tracts can be distributed.

7. Finally, in our list we would include visitation upon the aged and ill, by church people, who may carry flowers and comforts. The hot weather is hard for all such weary folks and a little attention is greatly appreciated.

PROSPERING WITHOUT THE OFFERING PLATES.

For a long time we have been convinced that offering plates in church services ought to be abolished. We have known of churches where it was done but the following account from Rev. R. C. Stone, pastor of the Presbyterian Church, Upland, California, gives the best report we have seen. It is a proposition worth serious consideration:

"We have tried the no collection plan in our church for one year. The church was so pleased that we voted unanimously to continue the plan. Money never came in easier or with more definite plan than in the past year. We increased our benevolences some three hundred per cent. The New Era Magazine was ordered for every member in the church, the pastor's salary was increased four hundred dollars, all bills were paid and the church year closed with six hundred dollars in the treasury.

The collection plate seems to us to be an excuse for small giving. Many gave just what change they happened to have at the time the collection was taken and excused themselves for not making an offering by saying that they gave in the collection plates. They had no idea how little they were giving. When the loose collection was distributed among the many who gave only in this way it showed such a ridiculously small proportion that the members themselves should have been ashamed to belong to that class. Then the collection plate wrought a hardship on the regular contributor. He and his family were solicited for more at every service they attended. In my own case, we have given as many as eight times in one Sabbath. This offered a premium on staying away. Some used to say they did not come to church often because they did not have anything to give.

A budget was made of all our likely expenses for the year, with a small margin for extras. This was presented to the members of the congregation and they subscribed it all at the beginning of the year. This was paid within the year at the pleasure of the individual and we have never lacked for funds.

The church service was growing into a continual call for money. There was little opportunity for worship or for preaching the Word. Now the members know when they come to our church that they are likely to

hear a sermon and not an appeal for some other needy object. We allow no subscriptions or offering to interfere with the church service of worship.

Yes, there was a number of objections. A few members thought we would lose so much from transients and some who would give a little more than their subscription, would give in the open collection. But the subscribers added that much more to their regular subscription gladly. The transients can send an offering to the treasurer if they wish, and many do this. And they send much more than they would have given if the plate had been passed to them during the hour of public worship. There is some gratification in bringing your friends to your church and allowing them to enjoy the worship without asking them to help the church members pay expenses. There was not a single objection offered to this plan by any of our members after we had tried it for a year."

YOUR LABOR DAY SERMON.

You will find many helpful suggestions in a little pamphlet entitled "Christian Principles and Industrial Reconstruction," by Bishop Francis J. McConnell, published by the Association Press, New York.

FOR WORKERS AMONG THE FOREIGN-BORN.

A very great service has been rendered to all workers serving among the foreign-born, by Elsie M. Rushmore, who has compiled a Bibliography on the subject, for workers in the United States. The pamphlet contains thirty-eight pages and deals with the literature of twenty-one nationalities. It is published by the National Board of the Young Women's Christian Association, 600 Lexington Ave., New York City.

MAKE YOUR CHURCH CALENDAR EDUCATIONAL.

Repeatedly in these columns we have urged a better use of church calendars. Here is an easy chance to reach the people. Once each week (or month) the ushers place a printed paper in the hands of the people who attend services. The majority of the people read every word on it and take it home for reference.

Do not use all this valuable space for "orders of service," or for the printing of long lists of committees. Study every inch of the space and try to print educational items, little poems to live by, epigrams and short constructive squibs that start people into new and helpful thoughts. It takes time and thought and care to prepare such copy for calendars, but it pays.

One of the best examples of church calendars comes to us from Rev. H. M. Stansifer, pastor of the Central Christian Church, of Santa Barbara, Cal. No doubt there are better ones that we have not seen, but these samples are of a high order. They are 6x9 in size and carry no advertising. "The Weekly Messenger" is the name of the little paper of four pages. It is printed on soft tan colored paper and the copies we have carry no "cuts."

He uses the front page for mottoes or short sayings in large black type. For example here are a few:

"Essentials unite; non essentials separate;" "Make life interesting rather than easy;" "Now spelled backward is success;" "What did your money cost you?" "To have is to owe, not own."

On the second page he runs the complete program of both morning and evening services. The third page is devoted to announcements, news items, and educational paragraphs. At the top, middle and bottom of this third page he prints in heavy black type bright, short "sayings." We have read over these calendars for the sake of these sayings. Here are some:

"A Christian that is not international has never known his master." When it is easy to be good, it ceases to be good." "Sympathy, rather than censure, is what this old world needs." "A man without a country is an exile in this life, but a man without God is an orphan through eternity." "A good motive not followed out is more harmful than never to have had a good motive." "A poor woman once said, 'I never seem to think a thing is mine until I have given it away.'" "God is not going to look us over for diplomas and degrees and medals, but for scars."

The third page of this excellent calendar is reserved for quotations from great thinkers. Why not send Mr. Stansifer five cents in stamps and ask him to send you sample copies of his publication? It will surely be worth while.

A SUMMER REMEDY.

Fortunate indeed is the church that does not have a serious summer problem. Here is the way some are trying to solve it. Have the Sunday School and morning preaching service all in one combined service. The schedule would be something like this:

10:45 A. M.—Opening of combined service.

11:00 A. M.—The teaching period.

11:30 A. M.—The sermon by pastor, with appropriate music, etc.

12:00 Noon—Dismissal.

In churches where the Sunday School usually follows the morning service, the combination would be just as easily made. Those who have tried this one session plan like it very much.

WROTE A CREED, WON A NEW MEMBER.

A friend of ours in a very hard rural field has been trying to induce the few non-members that occasionally attend his services to join the church. He wrote this creed and circulated it. As a result one thoughtful person responded and joined the church on confession of faith.

My Belief.

I. I believe in a GOOD GOD, our heavenly Father.

II. I believe in Jesus Christ, the Son of God, our Saviour and Friend.

III. I believe in the "Royal Law" that to love God with all the heart and our neighbor as ourselves, fulfills all the law.

IV. I believe in doing good; in a life of helpful service to others; in doing unto others as I would like to have then do to me.

Covenant.

Believing thus, and trusting in the guidance and help of Jesus, I Covenant with those of like faith, to live and work in loving fellowship with the members of this church, for the building up of the Kingdom of God in this community, and so far as in me lies, in all the world.

Signed

Date

In churches where the creed is determined by the larger denominational body this would not be so practical, of course, but there are many ministers of small country churches who are at liberty to do this, and it is for them that we reproduce this simple and sufficient confession.

ORGANIZE A DOUBLER'S CLUB.

The following card, together with a blue button, comes from Rev. R. S. Donaldson, 500 Hammond Building, 278 Post Street, San Francisco. He is a genius in methods of work for the Presbyterian Church on the Pacific Coast. The card is self-explanatory:

Join the Doubler's Club.

In order to join the Doubler's Club you must bring one or more new scholars into our Bible School.

Anyone who has not been in this school for two months, counts as a new member.

The first member won entitles you to the Doubler's Button and your name on the Doubler's Honor Roll.

When you have brought three new members you are a Second Degree Doubler and your name will be put on the Second Degree Honor Roll.

When you have won five or more new members your name will be put on the Third Degree Honor Roll.

Bring this card each Sunday morning of September and the new pupils you have brought will sign their names on the back of this card during the Doubler's Service.

On the back of the card are these words with lines for names:

"NEW MEMBERS will come up on Sunday morning at the time of the Doubler's Service and sign their names here. No person may sign more than one card."

With this card goes a pink tag to each one who joins the club.

LET'S GO!
WHERE?
TO JOIN THE DOUBLERS
JOIN THE DOUBLERS
R U ?
I'M ONE

PRINT A LIST OF "SHUT-INS."
On one church calendar that recently came to our desk is a long list of people who are sick or shut-in, with their addresses. The members of the congregation are asked to call during the week.

A GREAT PRAYER MEETING WITH TWO HUNDRED AND THIRTY NEW MEMBERS IN ONE YEAR.

By Rev. Ross Stover, Philadelphia, Pa.
Messiah Lutheran Church of Philadelphia is one large city church which has been successful in building up and steadily holding a great prayer meeting. The attendance has run as high as 500, and is never less than 300.

About one third of the audience are men. This attendance has been brought about even in the face of the difficulty that the congregation is worshipping in a temporary chapel, their church at 16th and Jefferson Sts., having been totally destroyed by fire last December.

The pastor preaches in series of talks. There is a "20-minute sing." Then a period of earnest prayer, including many sentence prayers by young and old. Then several selections are rendered by the "Ellwood Ivins' Quartet," chosen by their director from Philadelphia's best male singers. (These are paid by Mr. Ivins, a member of the congregation.) The people of Messiah are getting the habit of keeping Thursday night free from all social engagements and keeping it as "Church Night." You shake hands with at least five persons before taking your seat. A tabulating machine is used by one of the "Sunshine Men" at the door, so that the exact number present is known. This church had 230 accessions last year, and many of these are due to the Great Thursday Night Prayer Meetings.

HAVE YOUR "MINUTE MEN" SPEAK ON RELIGION.

Let us make good use of the habit developed by the great church drives. A great army of men prepared themselves and spoke for four or five minutes about the benefits to be derived from this or that particular "drive" if the church would only "go over the top." Why not harness these men to a religious program? In Hyde Park, the Presbyterian church has actually done this thing to good advantage. These men spoke at the Sunday evening service on the subject, "The Christian Life, Why It Appeals to Me." The speakers were representative men of the community, who spoke without consultation with each other. Some reasons given for the appeal were: It works; it calls a man from making a living to making a life; presents in definite form a program for daily living; brings one into association with those doing constructive work in one's community and into personal contact with Christ.

ONE MINISTER'S INVITATION TO CHURCH.

It is worth a great deal for any minister to have a printed invitation, perhaps on a post card that he can mail to people that he wishes to interest in the church. Here is one that

makes a direct appeal. We print it as a suggestion:

"I believe
That every person needs variety in his life;
That monotony is killing.
That Sunday should be 'different.'
That a spiritual tonic on Sundays makes the other six days more effective.

That the teachings of the church are an inspiration as well as a necessity to right living.

That a town without churches is no fit place to live.

That it takes people to make a church.
I therefore am pleased to invite you to the Seventh Presbyterian Church."

HELPS IN HYMN STUDY.

The music in our churches and Sunday Schools could probably be improved. Those who use The Century Co.'s hymn books will find the following helps valuable:

"Manuals of Hymn Study and Interpretation," under editorial supervision of H. Augustine Smith, in connection with the Hymnal for American Youth. "Hymn Stories for Children." Hymn Facts, and Stories to Children and Young People, by Margaret W. Eggleston. "Method and Interpretation in Hymn Singing," by Edith Lovell Thomas. Price 25 cents when twelve are ordered. (Transportation additional). Single copies 40 cents, postpaid. Published by The Century Co., 353 Fourth Avenue, New York City.

PUBLISH YOUR SERMONS.

Many of our readers are already familiar with Dr. Sydney Strong's published weekly sermons. Hundreds of you sent for his sermon "The God of Laughter." We asked him how he managed the printing and what it cost him. He replied, "I just get them printed, four or five hundred each week and they cost me \$9.00. I send them to friends. It is a pleasant way to keep up mental acquaintance all through the years." It makes one careful in his composition and a bit more careful in what he says." Increasingly pastors are printing and circulating their messages. In these days when so many "queer" ideas are being put out in pamphlet form it may do much good if our preachers could reach a larger constituency through the printed page.

EVERY SUNDAY A DECISION DAY.

Print the following on your calendar the first Sunday of each month of the year. It will bring you surprising results:

We ask you to prayerfully consider making this your decision day. When you have decided, please mark in one of the spaces below and the right as you may be led.

MY DECISION

A I am not a Christian but I would like to become a Christian. I am willing this day to confess and forsake my sin and begin the Christian life.	C I am a Church member. I feel the need of a fuller consecration and desire this day to enter into a deeper spiritual life, and become more faithful in my Christian duties.
B I am a Christian but not a church member. I have been trying to lead a Christian life. I feel the need of uniting with the church. Consider me an applicant for church membership.	D I desire to have a talk with the Pastor concerning these matters.

Name _____ Address _____

Hand this Bulletin to the Pastor or deposit in the Pastor's Box.

HOW TO GET ALL AT IT ALL THE TIME.

The following method is applicable to any phase of church work. The Sunday School superintendent at Atchison, Kansas, is a good "planner," and "executor." This is the way he gets people out and sets them to work. Perhaps the suggestion to be obtained from this layman is that this sort of thing is really up to the minister. At any rate here is the method:

Once in six weeks the superintendent varies his Scripture reading by an experience meeting. He plans ten one-minute talks by ten people, old, middle-aged and young. He sends to ten such people a letter like this:

Dear Friend:

At the Scripture reading period of next Sunday morning's school, I am planning to have ten people give testimonies of one minute. Tell of your love of Jesus, of your love of Christian work—of any Christian experience you may have had. Only be sure don't take more than one minute, for ten experiences of one minute each will mean ten minutes. Don't fail me. I am depending on you. Your number will be.....

Supt.

No wonder they have a rousing spiritual time. The superintendent calls no names. He asks for the numbers and the persons respond. He uses the same plan for Bible readings. He hands ten persons notes reading as follows:

For our Scripture lesson I want ten people each to select a verse in the Bible, and when I call your number, stand and read. Your number will be

Supt.

Sometimes he hands out ten prayers that he has written, numbered also. Then he calls for them and they read their sentence prayer. This trains them to pray. No wonder that school has the remarkable record of having all its scholars members of the church with the exception of one or two. They do not attend the school long before they are solicited to profess Christ.

BREAKFAST FOR UNCHURCHED MEN.

Many churches are doing community work these days. Lombard Street Central Church, Philadelphia, Pa., Rev. W. L. Imes, pastor, has been doing a unique thing. It holds frequent Sunday morning breakfasts for men of the neighborhood and all other unchurched men. The laymen of the church furnish free a simple breakfast of coffee and rolls at 9:30 o'clock. A hearty gospel song service follows. Frequently the men who come stay for the preaching service.

ONE CALF A YEAR FOR CHRIST.

The following interesting story comes to us through the "Continent" from Yakima, Washington:

"An exhibit at the Washington state fair this year will be a Presbyterian calf. It was given to the cause of evangelism by D. F. Nugent, of Granger, a dealer in thoroughbred stock, who recently was converted through the evangelistic efforts of Rev. G. H. Reddan.

Rally Day Printing

Just tell us that you are interested and we will send you free samples of Rally Day announcements and Church Attendance Stimulators.

We print the Duplex and Single Collection Envelopes, pastor's Holiday Greetings, a series of dainty gift booklets for ministers, and all sorts of specialties for use in church work.

The Woolverton Printing Co.

Cedar Falls, Iowa

Increase Your Attendance By Using Illustrated Printing

It's Church Printing With the 20th Century Touch

On receipt of 25c I will send you a cluster of the brightest and brainiest church printing you have ever seen. Many in beautiful colors. Worth many times the price for ideas and suggestions it contains.

JOSEPH E. BAUSMAN, CHURCH PRINTER
632 East Girard Avenue : : : : Philadelphia, Pa

It is valued at more than \$500, and Mr. Nugent has promised the best calf from his herd each year. Others have augmented the gift, and Sunday Schools throughout the state are subscribing ten cents a member in order that an evangelist may be employed to give full time to needy fields."

No doubt much of this kind of giving is encouraged in rural regions and rightly so. It is possible to raise hundreds of thousands of dollars for the cause of Christ this way. The editor would like to have accounts of money raising methods of this kind.

FOR YOUR GOLDEN ANNIVERSARY.

The following beautiful responsive service was used at the Congregational Church of Evanston, Illinois:

Minister—With quickened hearts and willing feet we assemble in thy house today.

People—To give thanks unto Thee, O Lord.

M.—For all the way these fifty years through which Thou hast led us.

P.—We praise Thee, God of our Fathers.

M.—For the comfort of Thy presence as a Pillar of Cloud by day and a Pillar of Fire by night.

P.—We bless Thy name, O Lord.

M.—Like as a father pitieth his children.

P.—So the Lord pitieth them that fear him.

M.—For those who through the years have made their gifts to Thee for the upbuilding of Thy church.

P.—We heartily praise Thee, O God.

M.—For all who have given themselves in loving service in manifold ways.

P.—We bless and magnify Thy holy name.

M.—For all who have entered into the fellowship of Thy church, and for all who shall yet come.

P.—We bless Thee, we praise Thee, the Father everlasting.

M.—For those who have fought a good fight, kept the faith, finished their course and have joined the Church Triumphant.

P.—We praise Thee, O Saviour of mankind.

M.—Make us to be numbered with Thy saints.

P.—In glory everlasting.

M.—For our weariness in well-doing, our waywardness of spirit, our little love for Thee.

P.—Thy mercy on Thy people, Lord.

M.—For any who have forsaken Thee and Thy house and have sought to satisfy their spirits in the barren pleasures of the world,

P.—We beseech Thee to hear us for their return, O Lord.

M.—For the gospel of Thy Son preached among us and sent to others by our gifts.

P.—We adore Thee, the God of our salvation.

M.—For the increasing vision of service in all the ways and walks of life,

P.—We give Thee thanks, O God.

M.—For every evil vanquished, for every good work strengthened and established,

P.—We bless Thee and we magnify Thy holy name.

M.—For all who have better served Thee in the home; in business, in education, in government, because of the ministry of Thy church,

P.—We humbly praise Thee, O God.

M.—As Thou hast been with our fathers through the years that have come and gone,

P.—So be with us, O God, and with our children.

M.—Hear us in heaven, Thy dwelling place, when we assemble in Thy house to worship Thee.

P.—Endue us with Thy Holy Spirit that we may worthily serve Thee, world without end, Amen!

O God, we give Thee hearty thanks for Thy church which Thou hast founded in the midst of men to incarnate the light and love of Christ. We thank Thee for those loyal sons and daughters whom Thou has raised up within her who have labored unceasingly to fulfill her mission among men. Thou didst give to them a divine discontent with things as they were and a holy passion for things as they ought to be.

Increase in us the spirit of loyalty and service to Christ and the church. Save us from that coldness and formalism which are the fore-runners of death. Give us the fervor of saints and angels to do Thy will. May we by example and service maintain in our generation the true worship of God. Save us from the snares of business and of pleasure. Forgive our feverish ways. Write over us: This is the generation of them that seek my face.

For the glory of the great head of the church, Jesus Christ, our Lord, Amen.

PICK OUT ONE FOR YOUR LABOR SERMON.

The following sermon topics may suggest a theme for your Labor Day sermon:

"Would Jesus Christ Join a Labor Union?"

"Would Jesus Christ Own a Bank Book?"

"Would Jesus Christ be a Socialist?"

"Would Jesus Christ Join a Church?"

STARTLING STATISTICS.

The church today is face to face with the greatest challenge of the age. Will the church have the courage to accept the challenge? Fifty-eight million people in America are not

connected with any church. The Protestant Church has 25,000,000 members and churches that seat 53,500,000 people. The report of church membership for all churches for 1919, gotten out by Dr. H. K. Carroll, shows a great decrease in membership gain. In 1917 the increase was 1,339,557 members; in 1918, 154,320 members and in 1919 only 56,301 members, an increase of only one-tenth of one per cent, when the normal increase has been two per cent a year.

When you get rested from your year's work read these figures and plunge into the biggest, most rewarding task of your life.

"METHODIST MOTOR TRANSPORT CORPS" IN RURAL DISTRICTS.

Rev. Sanford B. Strout, pastor of the Methodist Church South of Senoia, Georgia, uses an Excelsior printing press in his church work and is turning out some unusually attractive and useful material. He has sent us a bundle of samples.

He has a circuit of three country churches, and he organized what he calls the "Methodist Motor Transport Corps." He used the following card for enlistments and lined up 98 per cent of the automobiles in his circuit.

Methodist Motor Transport Corps

I desire to enlist in the **M M T C** of the Senoia Circuit. . . I do so with the understanding that my car is to be used for advancing the cause of **CHRIST**, and the Methodist Church by carrying passengers when called for by the Transport Officer; if it can be spared.

Signed;

No. Cars,; Capacity,; No. in Family,

Do you drive?; May we furnish driver?

Any suggestions?

Senoia Circuit Rally every 5th Sunday

In each one of these rural parishes he secured a mechanic to be the Motor Transport Officer. On each fifth Sunday these churches had rally programs and the motor corps was for the purpose of bringing people to these meetings. The plan worked so well that one of the leaders devised an every Sunday use of a few cars. Mr. Strout then printed the following card which is a sort of army "movement order:"

Methodist Motor Transport Corps

Dear Fellow-Member;—

As a Member of the **M M T C**, you are requested to

If it is impossible for you to perform this service, will you please notify the undersigned at once? Thank you!

Motor Transport Officer

Senoia Circuit Rally every 5th Sunday

In connection with these printed cards he uses hand bills announcing the rallies and gets them out on his church press. The transport people wear buttons provided by Woolverton Company.

ILLUSTRATIVE DEPARTMENT

A SERMON WITHOUT ILLUSTRATIONS IS LIKE A HOUSE WITHOUT WINDOWS

Illustrations From Recent Events

Paul J. Gilbert

Part of the Whirlwind. (516)

Ex. 34:7; Hos. 8:7; Isa. 28:18, 19.

The Foreign Survey Department of the Interchurch World Movement has published these startling facts regarding the church life of Germany:

"In 1919, from January 1 to September 30, there were recorded in the municipal courts of Cologne, 8,512 church renunciations, according to the reports, and this movement has so increased in volume that today there are in Cologne 100 to 150 daily renunciations.

In Berlin, for the same period, exodus records are running high. There they have reached 22,564, or 100 daily. In Cologne it is estimated that the free-thinking or agnostic population already exceeds the Catholic population by 23,000."

This is accounted for, according to Mr. Tuessle of the Survey Department, on the basis of economic pressure and the indisposition to support the former state-church whose leadership deceived them and brought them to ruin. It is said that the Germans declared, during the war, that they would renounce God if he did not give them victory. Perhaps this dearth of Faith is the most terrible part of the whirlwind that the unhappy nation is reaping.

Wanted—A Knightly Leader. (517)

Rom. 15:1; Luke 17:33; Judges 15:23.

What has become of our boasted spirit of championship of the oppressed of the earth? Our assiduous evasion of responsibility outside our own "door-yard" has already earned us the contempt of millions who formerly classed us as a nation of unselfish idealists, practical and yet generous.

Are we so busy "saving our own skin and life" that we are losing it? A very late editorial in *The Continent* remarks:

"When Belgium was violated Great Britain did not wait a minute; it leaped to smite that very day. And the world will always star that sublime day in Britain's history. Why then did not America flare up with the same kind of wrath the day that news came—at the middle of this very month—that the Turks had shut 3,000 Armenians inside seven of their own churches and after pouring oil on them through the broken roofs had burned building and inmates together? It has been said that the young men of America would never travel as far as Asia to protect a friendless race. If America only had some public leader to preach a crusade for punishing such deeds as this, American youth would flock to his standard in hundreds of thousands. And Congress would appropriate the money for the expedition too

—in spite of present war burdens. But the leader is lacking."

The New Liberality. (518)

2 Kings 10:15; 1 Pet. 3:8; 1 Cor. 1:10.

What the church needs is not liberality of doctrine; not the semi-infidel derisive spirit shown by the critics who seek to undermine the authority of the Scriptures, but a liberality of spirit that will make possible the leveling of church walls and a generous, loving co-operation in heralding the whole Gospel to the whole world. That spirit is abroad in the world and was illustrated by an incident connected with the preaching in Durham Cathedral of Dr. J. H. Jowett, the famous non-conformist minister. At the moment Dr. Jewett announced his text, Rev. P. T. Casey, a former Baptist minister, who accepted Episcopal ordination some 20 years ago, shouted in a shrill voice: "I am the vicar of Wheatley Hill, and I call on all loyal churchmen to protest. Realizing with quick wit the intent of the disturber," the FRIENDLY MINERS of the congregation started to sing, "When I Survey the Wondrous Cross," and the voice of the objector was drowned in the strains of the hymn, as indignant neighbors in the congregation of 7,000 shoved Mr. Casey forcibly out of the building. It is said that he was rather roughly handled by the thousands outside who were unable to get into the building to witness the presence of a non-conformist minister in an Episcopalian pulpit—an event that has not occurred for hundreds of years.

Creative Industry. (519)

Prov. 14:34; 2 Tim. 4:8; 2 Pet. 1:3; 1 Thess 4:11.

Roger W. Babson, one of America's leading economists and statistician, tells us that Chicago's progress is due to 2 per cent of its population. Remove this 2 per cent, he adds, and the city would be where it was 100 years ago.

Assuming that Chicago is typical, and accepting his figures for the sake of the argument, we must thank this 2 per cent for our railroads, our motor trucks, our limousines, our telephone and telegraph lines, our movies, libraries, newspapers, electric lights, gas stoves, and a thousand other conveniences, comforts and necessities.

The men who have developed these things have done so by conscious effort. They have not been passive instruments in the hands of Providence. They have used their minds and hands long and arduously to give us these things. What is their reward?

Mr. Babson goes on to tell us. "In a recent study," he says, "I selected 100 men from all walks of life. Every one could be classed as a millionaire. I found 30 per cent were the sons of poor preachers who never had earned more than \$1,500 a year; 25 per cent were sons of teachers, doctors, and country lawyers, and 5 per cent were sons of bankers."

The facts show that creative minds, fired with energy, win their reward. They show that the entire community profits by the output of such minds. The 2 per cent have their millions. The 98 per cent have advantages which millions could not buy without the effort of that small minority.

The man of limited capabilities should study these facts. If he does so, he will foster the system of government which protects and encourages the creative 2 per cent. Without their efforts, his standard of living will go backward, not forward. And for the same reason the government will encourage creative industry.—Chicago Tribune.

"Apology" (?) for the Bible. (520)

2 Tim. 3:16; Heb. 4:12; 10:7; Acts 19:20;
1 Jno. 5:11-13.

The great Lord Shaftsbury once spent a few hours in the house of a country clergyman. As he was looking at the books in the study, he saw one which was labelled, "Bishop Watson's Apology for the Bible." He thought that the binder had made a mistake in the lettering. So he pulled out the book; but there, sure enough, were the words, on the title page, "Bishop Watson's Apology for the Bible." He put back the book, and said with indignation, "The Bible needs no Apology." And his Lordship was right!

The Bible may need interpretation, explanation, yea, even vindication. But "Apology" never!

Not By Works, But Faith. (521)

Eph. 2:8; Gal. 2:16; Matt. 7:22.

A Pittsburg minister recently related this well known incident worded to illustrate the certainty of the Resurrection: A young theological student reading on the seashore observes a lad out in a boat struggling to reach land. The boat capsizing, the student plunges into the sea and rescues the lad from drowning, but in the act loses his own life in saving one who was a perfect stranger to him.

His deduction from this incident was that the theological student was not, could not be "lost," because of this brave deed. It entitled him to Salvation and Resurrection.

Granted that the student was a Christian, he was not so because he rescued the drowning stranger. Eternal life was not purchased by that unselfish act. Faith in Christ alone brings that, otherwise Salvation becomes a matter of good works in foundries, factories, mines, and the battle fields of the world. That is false, and therefore, dangerous teaching, for it is contrary to the Word of God. Let us think clearly and speak out consistently. Salvation is not by works. Let us not deceive or befuddle the minds of men.—Merlin Fairfax.

Something Worth While Popular. (522)

Phil. 4:8; 1 Pet. 2:12; 1 Thess. 4:11.

You can't get a seat at the Cort Theater, in New York, to see John Drinkwater's "Lincoln" unless you apply a month in advance, with a special pull and a stuffed club.

The obese producers of our theatrical entertainment (much of whose fatty tissue has accumulated above the collar) are slightly bewildered. They always thought they knew exactly what the American people wished to see. They have produced salacious drivel and sensational flapdoodle for the stage, under the impression that a play couldn't succeed unless it was slightly off-color. Now, they are discovering, with something of a shock, that the Americans have brains. Thousands are clamoring for a chance to see a drama woven about the history of a great American leader. It is a streak of sunshine on our way! Cheer up! —Lloyd and Douglas.

Human Inspiration. (523)

Luke 24:32; 2 Kings 2:9; Titus 1:4.

Hazlitt, the author and critic, as a young man was dull and unambitious. In one of his essays he relates that the poet Coleridge paid his father a visit. The young man, on being invited to accompany the distinguished caller on the walk of several miles back to his home, gladly consented. That event made an epoch in the life of young Hazlitt, for the conversation awakened his intellect, fired his emotions, and gave him the vision of a new world. If a human genius can awaken another human heart to its best possibilities, what cannot the Son of God do by contact with men?

A Publisher Who Prayed. (524)

Phil. 4:6; 1 Tim. 2:8; Jas. 5:17.

In his book entitled "Golden Age of Authors," William W. Ellsworth, who for 40 years was identified with the Century Company, and knew all the famous men and women of literature during that time, tells an interesting story about Russell Smith, founder of Scribner's Magazine, as well as of the Century, and "one of the few publishers who made money without the commercial spirit." He was a religious man and always opened the annual meeting of the stockholders of the Century Company with prayer. He believed that God would bless him in "basket and store if he did his duty." And the years that Russell Smith opened the annual meeting with prayer were the best years the Century Company ever had. It took ten years to edit the Century Dictionary and it cost barely under a million dollars, but so prosperous was the magazine at that time that it was never necessary to borrow any money to pay the bills, and it was possible still to pay good dividends to the stockholders, so when the dictionary did appear it was already paid for.

Lions and Jack Rabbits. (525)

2 Pet. 2:18; Jude 16.

"The Republicans in Congress prove themselves to be lions in criticism and Jack Rabbits in performance," declared the Chicago Tribune, in commenting on its party's "talking up" to the Japanese regarding Shantung and "talking down" when it came to making good its military preparedness.

THE HOMILETIC YEAR—AUGUST

G. B. F. HALLOCK, D. D.

MISSIONARY SUNDAY

LABOR DAY

MISSIONARY SUNDAY

Many pastors have a vacation in August; but even while resting they spend more or less time planning for the work of the year before them. The first Sunday in September is Labor Sunday. The services of this day certainly must be planned for in advance. And one of the most inspiring and strategic plans is to provide for the observance of a Missionary Sunday near the very start-off of the fall activities. Phillips Brooks was once asked, "What is the first thing you would do if you had accepted a call to become the rector of a small, discouraged congregation that is not even meeting its current expenses?" "The first thing I would do," he replied, "would be to preach a sermon on and ask the congregation to make an offering for foreign missions." Phillips Brooks was never called to that kind of church, but many pastors and congregations today are proving in their own experience that the best way to keep out of debt, develop a healthy church, serve the local community, is to adopt a world missionary policy and make offerings for carrying the message of Christ into all the world.

Because we know that pastors will be thinking along those lines we plan both Labor Day and Missionary Sunday material in this August number of *The Expositor*.

Suggestive Texts and Themes. (526a)

Scattering that Increases: Prov. 11:24, 25.

A World in Darkness: 1 John 5:19-21.

Hungry Souls: Acts 10:31-35.

The Isles Shall Listen: Isa 49:1-10.

The Extension of the Kingdom: Ps. 2:8.

The Gentiles' Call: Gen. 22:18.

Human Need: Job 15:15, 16.

Progress of the Kingdom: Ps. 72:16.

In the Last Days: Mic. 5:1-5.

A Promise of Restoration: Hag. 2:20-23.

A Thriving City Mission: Acts 19:8-12.

An Old-Time Missionary: Jonah 3:3-10.

Representing God's Government. (526b)

"Go . . . and, lo, I am with you always." Matt. 28:20. When the government sends an ambassador to accomplish some difficult and delicate piece of work, then, so long as he keeps strictly to his instructions, he knows that he is backed up by all the resources and power of the nation he represents. If he went simply as a private individual he might well feel powerless to affect the current of international politics, but when his nation says to him, "Surely I will be with thee," the case is entirely different. So it is with every worker whom God calls into his service. We go to execute God's commission, and God himself will undertake for us.

How Much Does Christ's Presence Count?

(527a)

"Lo, I am with you alway." Matt. 28:20. Fred-

erick the Great wrote to one of his generals, "I send you 60,000 strong against the enemy." On numbering the troops, however, it was found there were but 50,000. The officer expressed surprise at such a mistake on the part of his sovereign. Frederick's reply was, "I counted you for 10,000 men." For how many does the living Christ count in the battle we are fighting in his name?

Giving in Response to Giving. (527b)

"Freely ye have received, freely give." Matt. 10:8.

I. God giving.

1. God the Father gave his Son.

2. God the Son—as Jesus Christ—gave his life.

3. God the Spirit gives his power.

II. In response what should we give?

1. Our hearts.

2. Our service.

3. Our means.

"Freely ye have received, freely give."

"God loveth a cheerful (hilarious) giver."

—W. M. C.

How Christianity Spreads. (528)

"Go ye therefore, and teach (make disciples of) all nations." Matt. 28:19.

Referring to the need for spreading Christianity, and the best way to spread it, the Bishop of Stepney recently said he had been much struck with the truth that was in the words of the Dean of St. Paul's, who said that "after all, Christianity is not taught, it is caught—like the measles—from somebody else."

The Missionary Benevolence Budget (529)

"This poor widow cast in more than they all." Matt. 12:43. "There is that scattereth and yet increaseth; there is that withholdeth more than is meet and it tendeth to poverty." Prov. 11:24.

1. It is of the nature of a benevolence budget to be at once too large and too small.

2. If we think in dollars in trade why think in pennies in church?

3. It is not anybody's business to determine what the other man should give; it is everybody's business to have the giving done

4. It is the most natural thing in the world to give, for it is an essential part of life; without giving there is no life.

5. Giving too much may bring exhaustion, but giving too little breeds disease.

6. No one should give what he can use better than anyone else; no one should withhold what he cannot otherwise put to better use.

Government Income Tax and Christian Beneficence. (530)

"Make to yourself friends (he means) of the mammon of unrighteousness that when it shall fail, they may receive you into eternal habitations." Luke 16:9. (R. V.)

Not long ago I was preaching in a great and beautiful church and to a remarkably fine and intelligent congregation. It was remarked to me afterwards that I had preached to a congregation which would pay to the government in excess income tax from two to four millions of dollars! This, of course, would represent from 25 per cent to 50 per cent of the income of the congregation, but it would leave quite as much and more than that in the hands of those who paid or will pay the huge income tax to the government. Well, I thought, what a fine thing to have so much wealth in one's congregation. But what if my friend had told me that the congregation had in one (this) year contributed to the cause of Christ at home and abroad from two to four millions of dollars? What a testimony to the power of Christ in consecration of wealth that would have been. But who ever heard of the rich men of a congregation giving every year from 25 to 50 per cent of their incomes to God and his kingdom? And yet their ability to pay these huge income taxes is evidence that there yet remains much unconsecrated wealth in the hands of our people.

I. There is no such wealth in many of our congregations. They are people of moderate means. Not many of them will pay any income tax at all, because their own incomes are scarcely above the allowed exemption of \$1,000 and \$2,000. But all the same, it is incumbent on us to "pay what we owe" to God, and not sit down and "write fifty" for the hundred.

II. Are we being faithful in a very little?" "For it is accepted according to what a man hath and not according to what he hath not" (11 Cor. 8:12). Personally and pastorally, I am more interested in the gifts of the people of moderate and small incomes than in those who "are rich and increased in goods;" not only for practical reasons, but for spiritual reasons. The poor and those of moderate possessions or incomes are always more generous and liberal than those of large means. The rule is that the richer a man becomes, the larger portion of his income he spends upon himself or in "laying up treasure for himself upon the earth" and the less in proportion he gives to God. There are many men and women with incomes not exceeding, or but little exceeding \$1,000 a year, who are giving five per cent to ten per cent of their income, leaving them less than \$1,000 to live upon, while there are others with incomes of ten and twenty times as great who will not think for a moment of giving a tithe, even though after having done that they would have left for themselves many thousands.

III. Nevertheless, it is "required of a man that he be faithful" (1 Cor. 4:2); and that means being honest with God. Unconsecrated money is the "mammon of unrighteousness," but the same "unrighteous mammon" when it is used for God, becomes our friend, and will help to "receive us into everlasting arms"

(Luke 16:9). "He that hath an ear to hear, let him hear."—Rev. G. F. Pentacost, D.D.

The Stewardship of Life. (531)

"Ye are not your own, for ye were bought with a price." 1 Cor. 6:19, 20.

To make the most of life we must make the most of the elements which enter into life. What are they? Many, doubtless.

I. Life is not the simple thing it seems. Yet all life's complexities fall within a comparatively easy category. We must make the most of our opportunities. We must be wide-awake, open-eyed to the chances which come to us for life's enrichment. Has a great book been written? We must read it without delay. Is a great man to speak on a great subject? We must hear him if we can. Is a great cause in need of assistance? We must rally to that standard at once. Is a worthy friendship knocking at our heart's door? We must open to it today. Do we feel the impulse of a noble emotion? We must yield to it—let it carry us where it will. We must abandon ourselves to the truth as God gives us to see the truth. We must cultivate enthusiasm for great ideals.

II. And for our soul's sake, for life's sake, we must not be afraid of failure. "Life's success depends upon what develops inside." No life fails which tries to reproduce the spirit of the Master. Mere utilitarianism bids us do what we can do best, with no regard whether our best helps or hinders other people. Christ's philosophy sets over against our powers the world's necessities. The greatest pianist of our day forsakes his art to help his native land in its struggle for a place among the nations. Poland's crisis is of more importance to Paderewski than his perfect art. Many a man is content to be a poorly paid school-master or pastor, who might have been a merchant prince or a financial leader. Socrates' father was a sculptor, and wanted his son to be a sculptor, but Socrates said, "I would rather turn men into the similitude of angels, than turn stone into the similitude of men." Socrates was a seeker after God. He wanted to adopt God's plan for making the most of life. He failed, but he "fell upon the slopes that lead to the summit and lay at last on the threshold leading to the stars."—Rev. Charles C. Albertson, D.D.

India's Need. (532)

About one-fifth of the human race—or about 350,000,000 souls—dwell in the region lying between the Himalayas and the equator, and between the border of Persia and that of Siam. This vast area contains 2,146,000 square miles (about three-fourths that of continental United States of America, with 163 persons to the square mile as compared with 35 in this country).

Here is an ancient people who drew their culture from the simple lofty hymns of nature-worship dating from the time of David, king of Israel; from their great epics of the time of Homer, though they are many times longer than his; from the new laws of the Buddha who belonged to the time of Pericles; and from the folklore of the fierce Moslem hordes which in-

vaded India about the time of the European Crusades.

But the glories of the distant past do not satisfy the ideals of the new day which has now dawned in India.

Like the men of ancient Athens, the people of India are "very religious." The principal religious communities and numbers of adherents as estimated at the beginning of 1919 are as follows: Hindu, 234,000,000; Moslem, 71,000,000; Buddhist, 12,000,000; Animist, 11,000,000; Christian, 5,000,000; Sikh, 3,000,000; and Jain, 1,000,000.

His Twenty-Four Hour Day. (533)

"You are always working," I exclaimed, as I entered the office of a business friend. "How many hours do you work each day?" "Twenty-four," he replied with a smile. Then more seriously, "I became interested in missions and determined to go to China, but my father died and his business was in such a state that no outsider could carry it on. My mother, sisters, and younger brother were dependent upon the profits of the house, so I was obliged to remain here. I then took the support of a native preacher in China as my substitute. In that way I work twenty-four hours a day, for my representative there is working while I sleep."—Oriental Missionary Standard.

This man is like the angels in heaven, "serving day and night."

When to Stop. (534)

So long as we live we must give. And that is one of the joys of living. Perhaps some of us wished that the time might come when we need not "give" any more. Then we need to read this true little message in verse:

'For giving is living,' the angel said,
'Go feed to the hungry sweet charity's bread.'
'And must I keep giving again and again?'
My selfish and querulous answer ran,
'Oh, no!' said the angel, piercing me through,
'Just give 'till the Master stops giving to you.'
—Sunday School Times.

Heathen Transformed. (535)

A missionary in Tokio tells of a Japanese woman who came to speak about having her daughter received into the school for girls, which the teacher was conducting. She asked if only beautiful girls were admitted. "No," was the reply, "we take any girl who desires to come." "But," continued the woman, "all your girls I have seen are very beautiful." The teacher replied. "We tell them of Christ and seek to have them take him into their hearts, and this makes their faces lovely." The woman answered, "Well, I do not want my daughter to become a Christian, but I am going to send her to your school to get that look in her face."

How Long? (536)

An English preacher once asked some British soldiers, "If Queen Victoria were to issue a proclamation, and, placing it in the hands of her army and navy, were to say, 'Go into all the world, and proclaim it to every creature,' how long do you think it would take

you to do it?" One of these men, accustomed to obeying orders without delay, and at the peril of life, replied, "Well I think we could manage it in about eighteen months."—Richard Montague.

What They Need. (537)

A missionary one day saw a poor woman lying prostrate on the ground; he saw her raise herself and put her feet where her head had been, and prostrate herself once more, and so she went on. He went up to her and asked what she was doing, and she gave in answer one Indian word which means "A vision of It." He knew that woman was going to travel thousands of miles in this way to see what she thought a sacred flame coming from a mountain. A great longing came over him that not only that woman, but all India might have a vision, not of "it," but of "Him."

A Woman's Service. (538)

A wealthy Korean lady, beautifully dressed, stopped her sedan chair outside a book shop in An Ding. Meeting a friend, she said, "I have just bought some books to give away to my unbelieving neighbors." "Where are the books?" she was asked. "In the chair," was the reply. And a coolie with a disgusted look on his face raised the curtain, and, behold the chair was packed full of Mark's Gospels, tracts, and hymn books. "But," the lady was told, "the chair is full, and you cannot get in!" That's no matter," she laughed, "it is only thirty li (fifteen miles), and I can walk." And those who know what riding in a chair stands for among Korean women can appreciate the sacrifice in this story. She was past fifty years old.—Christian Age.

The Korean's Honor. (539)

A native pastor in Korea wrote to a friend in America: "I have been so greatly blessed. Not that I have done anything. The beloved Carpenter of Nazareth hath stretched forth his beautiful hand, and taken hold of me as a place to work on his building. My only honor is that his hands hath touched me." Let us as tools ever glory in the pierced hand that lifts us and uses us.—Sunday Circle.

Growing Up to Help. (540)

An eleven-year-old Indian girl listened eagerly while her teacher told the story of Mackay of Uganda. "I am so afraid," she said, "that everybody will be civilized before I'm old enough to go as a missionary. I'm only eleven now."—World Wide.

The Song of Silver. (541)

Dug from the mountain side, washed in the glen,
Servant am I or the master of men;
Steal me, I curse you;
Earn me, I bless you;
Grasp me and hoard me, a fiend shall possess you;
Lie for me, die for me;
Covet me, take me,
Angel or devil, I am what you make me.

China's Call. (542)

China has an area of 4,278,352 square miles—the largest of any country in the world, with the sole exception of Russia.

China has a population of over 400,000,000—the largest of any single country in the world—fully one-quarter of that of the whole globe.

China lies almost entirely within the temperate zone—the region most favorable to the development of modern civilization.

China can grow everything producible in the United States, and many other things besides.

China can feed and clothe herself if given modern methods and machinery.

China has mineral resources that rival those of the United States; her coal seams are inexhaustible; her iron-ore deposits amount to millions of tons.

But China has not developed any leaders. Illiteracy, superstition and tradition hold her fast in bondage to the past.

By the end of the twentieth century—now one-fifth gone—the Chinese will probably number one billion.

There are only 5,000 effective missionaries at work in China—about one to every 66,000 souls.

Can Christianity win in China under these almost impossible handicaps?

Evolution, or Giving, Growing by (543) Giving.

"Give."

"Give all you can."

"Give until it hurts."

"Give until it stops hurting."

"Give until it feels good."

Among the many things which have come out of the war is the lesson on giving, which is indicated in the exhortations quoted. Men have learned the joy of giving, the pleasure of sacrifice. The world has never before witnessed such lavish outpouring of money and talent for the benefit of others. At first the response to appeals was slow, but each successive call has brought forth larger gifts. Men thought they were giving all they could. Then they were sure it would hurt to give any more, and it did a little, but relief was found in giving more largely. Now they know what a pleasure it is to help others with their substances. Let the church make the most of this lesson her people have learned. They are in a mood to contribute for worthy causes. The needs are as great as ever and the opportunities to make gifts count are abundant. The preacher need have no hesitancy in setting forth the great undertakings his Lord has set before his servants. The response will be forthcoming both in money and life.—The Advance.

The Testing Question. (544)

"Naught that I have mine own I call," is the essential Christian word.

"I gave my life for thee. What hast thou given for me?" is the testing Christian question.—Robert E. Speer.

I Am Stingy. (545)

At a man's banquet in Wisconsin, one man, not a member, but an occasional attendant, had sometimes given \$10 a year to the work, pledged first \$50 and then \$100 with his family

still to hear from. The pastor thanked him for his generosity. "You know that is not true," he said, "I am stingy and so are the most of us."

What the Lord "Added." (546)

A Christian business man with a large family, living in a rented house, had finally the means to build a home in the suburbs. The lot was leveled and plans in readiness when a letter came from a missionary whom they were supporting in China, saying that the hospital had burned and there was no place for the sick. "Which shall it be," the husband asked the wife, "a home and fresh air for our children, or a hospital for the Chinese?" They wavered between what seemed to be two paths of duty. Finally the wife said: "The Lord gave us that fund for a house. I believe he meant a house in China." The husband agreed. They drew out the money and sent it to rebuild the hospital, settling down to live indefinitely in the old house on the dusty street. But business began to be more profitable somehow. Money seemed to come in. They hardly knew how it came about, but in less time than they had first expected their home was built, a cozier one than first planned.—Gertrude Cogan Lyon.

Africa for Christ. (547)

Somebody, not without reason, has called Africa "the dark, sobbing continent." Over its nearly ten million square miles, in which the areas of Europe, India, China and Mexico could easily be engulfed, somewhere between 130 and 150 millions of people are scattered.

It is a topsy-turvy mental world in which the native African lives. He explains natural phenomena in terms of the miraculous. His mental processes are simple but irrational.

The great war brought over a million Africans into touch with the western world. Each one who returns is a messenger either of woe or of woe to his people.

Africa is awakening to the realization of its commercial value. Western nations are linking its peoples and vast resources with their civilizations. The Orient is likewise at work. Islam is especially active and offers a debasing religion, with a measure of civilizing power, to credulous peoples. Christianity—the only religion which really civilizes—is doing far too little to fulfil its mission. If it delays much longer, Islam and materialism will divide Africa between them.

Africa needs the gospel of Jesus Christ to avert this catastrophe. This alone can transform the African's moral nature; set his feet upon the impregnable rock of truth; and order his goings along the path of spiritual achievement.

A Nation at the Cross-Roads. (548)

Japan has reached the cross-roads. Almost at the apogee of her growth and power along western lines she must remodel her political and social structure. The issue in Japan is between Christian democracy and an outworn imperialism.

Though heavily in debt at the opening of the World War, Japan is now a creditor nation, having loaned \$800,000,000 to the allies. But capital and labor, autocracy and socialism,

the extremes of luxury and poverty, are now insisting that Japan put her house in order.

The Japanese are a prolific people, increasing at the rate of about 700,000 per year. Only 14 per cent of Japan is arable, while 74 per cent of her population are farmers. Japan cannot feed her people from her own soil, and her social and economic problems are acute.

The white world is closed to Japan. She is colonizing Formosa, Hokkaido, Saghalien and Korea. But these fields cannot absorb her surplus population.

In turning herself into a great manufacturing nation Japan is facing all the evils of western materialism and industrialism.

Her people are literate and intelligent. Ninety-eight per cent of Japanese children are in national schools. Newspapers are plentiful. If Japan's leaders exercise vision they will lead her people along paths blazed by Christianity.

The hope of Christianity lies with the rising generation in Japan. Tokyo is one of the greatest student centers of the world. Japanese students are increasingly dissatisfied with Shintoism and Buddhism. But the youth of Japan, the hope alike of the church and the nation, is drifting toward irreligion. The press is often scathing in its criticism of the profligacy, immorality and laziness of the priests. Moral laxity is increasing, especially among the upper classes. Japan has reached the cross-roads!

Give, and Then Give. (549)

Says J. Campbell White: "Every man of us ought to live for the next ten years as if he were the only man Christ was counting upon. We divide the thing up and we say if everybody will give five cents a week, it can be done. Then a man gives five cents who could give five thousand dollars and thinks he has done his share."

The slogan is, Double the First. Here is how some multiply: "Last year I gave 0 and this year I multiply it by 2."

Here another: "Last year I gave 50 cents and now I double it, and here is \$1."

Why do mission boards want money? Not to have a surplus nor to pay their missionaries their high wages—no, but their meager salaries.

"Going Halves" With the Heathen (550)

"About the prettiest definition I ever heard of real human, Christian charity was given the other day at a Liberty Loan window, where the little weekly sums were coming in from the people who could not manage to buy outright," said Anna Burnham Bryant, of Worcester, Mass., during the war. "The tousle-headed newsboy who was next in the queue could barely reach up to the long shelf to push his contribution under the window.

"Isn't that a pretty big lot for you to give, sonny?" said the man, who had perhaps bought papers of him often enough to know him.

"Give nothin'!" said the small youngster, growing red with bashfulness or some other feeling. 'Tain't givin'; this kind ain't."

"Oh!" said the man, enlightened. 'Sort of an investment, eh? Well, that's good business.

Uncle Sam is good pay. Glad you're starting out early to save.'

"'Tain't savin'," returned the boy, honestly, fidgeting to be off about his business. Making out the cards took some minutes, necessarily.

"Not saving, and not giving!" laughed the man, blotting the card and handing it over with a pleasant if puzzled smile. 'Then I'd like to know what you do call it.'

"Look here, Mister." the boy broke out indignantly, pocketing his envelope with the card in it. 'When your pal is havin' bad luck wid his papers, an' you hands him some'n for his supper, yer don't call it givin', do yer? It's goin' halves. Well, lots o' bad-luck folks is goin' to git supper out'n this! Givin', nothin'. We're just goin' halves; everybody is!'

"Oh, yes, I see!" said the man at the window, thoughtfully, holding out his hand to 'next,' but looking after the boy who was going toward the door with a long look of something akin to admiration."

Are you "going halves" with the heathen? Is there not here a motive for missions?—H.

Persia, and Missionary Opportunity. (551)

Persia is a Mohammedan field, with a population of 11,000,000, teeming with exceptional opportunities and possibilities for missionary work. Never before has a Mohammedan land been so accessible. During the past decade events in Persia have brought its historic name prominently before the world.

Visits of shahs to Europe provoked mild interest, but the dethronement of a shah and Morgan Shuster's "Strangling of Persia," revealed the stirring of an ancient nation. Persia has at last become more than a source of rugs, lambskins and petroleum.

Persians are practically all Mohammedans of the Shian sect. There are about 30,000 Armenians, 50,000 Syrians or Nestorians, nominally Christian, 40,000 Jews and 10,000 Zoroastrians or fire-worshipping Parsis. The eclectic theists of Persia, known as the Bahais and Babis, do not exceed 10,000.

Persia has an area of 628,000 square miles, which equals that of the United States east of the Mississippi excluding the lowest tier of four states, while her population equals only one-fifth that of the same area—about seventeen persons to the square mile. There are sixty missionaries, about one to every 20,000 souls.

Commercially Persia, with its great mineral resources, offers large possibilities to manufacturers. Until the world war there were no railways. The British have now planned at least two trunk lines crossing the country, which means much to future mission work.

Socially Persia is typical of other Moslem lands; polygamy and divorce are still common. Religiously self-satisfied, not over-fanatical, the Shiah Moslem of Persia offers little opposition to the Christian missionary. There is no real spiritual longing for Christianity. Yet the spiritual goal may be reached by means of the educational and medical methods of missionary approach.

LABOR DAY

Under the seal of a well-known college in this country are the words "Learning and Labor," a most fitting expression of America's ideal for its citizens. Hand in hand with the thought of knowledge is that of labor. But not all have accepted this second ideal as on a par of equal dignity and standing with learning. Labor has too often been regarded as a to-be-regretted necessity, especially the labor of the hands.

We earnestly advocate a general observance of Labor Sunday, September 6th, this year on the part of the church. It will serve to direct the attention of the people and the religious leaders to the labor problems of the day and will conduce to a more intelligent appreciation of the interests and principles involved.

Suggestive Texts and Themes. (552)

Man a Worker: Gen. 2:15; 3:19.

Honest Toil: Acts 18:1-8.

Our Duty to Work: 2 Thess. 3:6-16.

Sweat and Bread: "In the sweat of thy face shalt thou eat bread." Gen. 3:19.

Brotherliness: Matt. 22:34-40.

Equity: Deut. 10:17-22.

Democracy in Industry: 1. What it is. 2. Methods. 3. Christian employers' opportunity.

The Church and Social Reconstruction.

The Church in the Present Social Crisis.

The Christianizing of Commerce: "Her merchandise and her hire shall be holiness to the Lord." Isa. 23:18.

Social Life of the Early Church: Acts 2:44-47. 1. Unity. 2. Generosity. 3. Unselfishness. 4. Devotion. 5. Progress. 6. Power. 7. Gladness.

The Social Outcome: Acts 3:1-10. 1. The sad need. 2. The spiritual supply. 3. The social outcome.

A Call to the Rich: 1 Tim. 6:17-19. 1. Call upward. 2. Call outward. 3. Call forward.

Christianity and the Toilers of America: Matt. 9:35-38.

The Dignity of Service: "I am among you as one that serveth." Luke 22:27.

Loving the Brotherhood: "Love the Brotherhood." 1 Pet. 2:17.

Causes of Poverty: "The destruction of the poor is their poverty." Prov. 15:10.

The Christian Employer's Opportunity: Micah 6:8.

The New Spirit in Industry.

Labor's Share in Management.

Democratic Rights of Women.

A New Social Morality.

Christian Principles in Industry. (553)

Micah 6:8; Matt. 7:12.

I. Religion is not something concerning Sunday and the church, it concerns everything connected with every-day life. If a man is a Christian at any time he is a Christian all the time. If he is a Christian on Sunday, he will be one Monday, and Tuesday, and Wednesday, and Thursday, and Friday, and Saturday until twelve o'clock at midnight.

II. "If a man is a Christian, his horse will know it." "If any man is ashamed of his re-

ligion, he ought to be." Everything that a man is will come to the surface in business life.

III. Honesty is the first Christian principle to put into business. "Honesty is the best policy." This is a noble utterance, forever true, in spite of all the narrow-minded, carping criticism hurled against it.

IV. Fairness is another important Christian principle. It is distinctly involved in the "sowing to the Spirit." We not only need to be honest," but "honorable" as well. "Not slothful in business, fervent in spirit, serving the Lord."—W. M. A.

Labor.

(554)

"Six days shalt thou labor and do all thy work." Ex. 20:9.

Labor is God's law, written in men's heart at their creation and embodied in the decalogue. Adam worked in Paradise. He was told that he must subdue the earth. The bounties which God had placed in lavish profusion in every part of the earth he was to make serviceable to himself by his own exertion.

I. Labor, therefore, is the God-appointed measure by which man is to fulfill his mission on earth. Solomon tells him: "Whatsoever thy hand findeth to do, do it with thy might." With the increase of the human race, facilities for labor were increased, just as the demands for it became greater and varied. A division of labor into distinct crafts and trades took place, each person following the suggestion of his fancy and the direction of his genius. Cattle-raising was divided from agriculture in the first family. Later the professions arose; there were smiths, masons, carpenters, etc. The godliest men whom Scripture mentions had their chosen occupation; Peter's host at Joppa was a fuller, the great apostle Paul was a tent-maker, the evangelist Luke a physician.

II. Honest labor is, accordingly, throughout the Scriptures regarded as a mark of piety. Of the man who fears the Lord and walks in his ways the Psalmist says: "Thou shalt eat the labor of thine hands. Happy shalt thou be, and it shall be well with thee." The parable of the laborers in the vineyard is taken from life. When in the congregation at Thessalonica a disturbance had occurred which caused the members to throw aside their ordinary occupations, Paul wrote them such strong admonitions as these: "We hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread."

III. All this goes to show that Christians must be about their business, if they do not wish to displease God. And they must finish it so as to have time for the Lord's business, when the day of rest comes—W. H. T. D.

Persistent Industry Leads to Success. (555)

Neh. 6:1-9.

I. Nehemiah is an example of a faithful workman in the cause of God. The crafty Sanballat was no match for the man of God, who

realized that persistent industry was the only sure means for the successful completion of the walls of the city. Nehemiah's statement: "I am doing a great work, so that I cannot come down," is a worthy motto for us all. No matter what our work may be—as long as it is service of God or in the service of humanity—we ought to refuse to leave it until carried through to a successful conclusion.

II. We can find many illustrations round about us which will prove to a reasoning mind that it takes persistent industry to make success possible. Solomon has put it into a proverb for us: "The hand of the diligent maketh rich." Slaves have risen to be masters through diligence. Servants have risen to be officers through persistent industry. More men have risen to positions of trust and honor by their industry than by their birth.

III. True success is not in getting but in achieving. We are in danger today of having a confused idea of success. We measure it in terms of wealth or power. But we should remember the word of Jesus Christ: "A man's life consisteth not in the abundance of the things which he possesseth." Nehemiah, persisting in finishing the walls, was working for the safety of the city. He gained opposition and even treachery, among his own. He added no material wealth. But he had the satisfaction of knowing that he had fortified the city: finished his work; gained peace with God. His success lay in achieving a worth-while work.

IV. Industry is God's medicine for many of the ills and inequalities of life. It is also God's blessing to humanity. Industry is not only the way to wealth and health, but it is also the way to happiness and usefulness. An idle man is a sorrow to himself and a menace to his neighbors, for he is a parasite, living at harmful expense to everybody. To be persistently busy and efficient in the affairs of God and man, with the love of the heart set on things above, is the way for a man to live and win real success.

The command of Jesus rings out as clearly today as it did when he walked on earth: "Son, go work in my vineyard." "Work while it is day, for the night cometh when no man can work." Industry brings its own reward and is one of the greatest blessings God sends into our lives.

"This is the gospel of labor,
Ring it, ye bells of the Kirk;
The Lord of love came down from above
To live with the men who work.
This is the rose he planted,
Here in the thorn-cursed soil;
Heaven is blessed with perfect rest,
But the blessing of earth is toil."

—Rev. Maxwell Cornelius.

Religion the Solution. (556)

At least as far back as the time of Jacob and Laban conditions of industry have caused sharp differences and bitter feelings. The situation has changed in ways without end, but the problem has only taken on new forms without becoming easier. It sometimes seems as if no generation had ever faced labor difficulties so great and so complex as those that must be met today.

There have been many inventions of schemes that it was supposed would settle the trouble like magic. Some of them have been tried, and have failed. The trouble is not in the surroundings, but in the hearts of men. Religion is the only solution. God made known his will in the law and the prophets, but the truth was fully revealed only as taught and lived by Christ. The constraining power of the love of Christ is what was lacking and is essential.—Christian Endeavor World.

Capital and Labor Keeping the Channel (557)

At the entrance to the harbor at the Isle of Man there are two lights which guide the mariner into the harbor. One would think the two signals would confuse the pilot. But the fact is, he has to keep them in line, and so long as he keeps the two lights in line his vessel is safe. And it is just as we keep our eye on the two signals—the love of God and the love of man—that we keep the channel, and are safe from the rocks on either hand.—Dr. W. L. Watkinson.

The Dignity of Labor. (558)

In America as a rule the dignity of labor is recognized, and it is idleness rather than toil that is felt to be a disgrace. That is a direct fruit of the religion that presents the Son of God and the Saviour of men as working at the carpenter's bench, and his leading followers as men that earned their bread by working with their hands.

Laziness the Original Sin. (559)

Dr. Storrs tells of an Indian who was a candidate for the ministry, and was asked before the Presbytery the important question, "What is original sin?" He answered that he didn't know what other people's might be, but he rather thought that his was laziness. There is no doubt at the present time that many are suffering from the same disease. Truly, he is to be pitied who has nothing to do. He is like a barnacle on a ship, or a floating derrick, useless to himself and dangerous to others.—Rev. E. W. Caswell.

The Bliss Of Toil. (560)

J. P. Morgan, the banker, was once asked what he enjoyed most in his long life. He replied, "My work, my home and my family." The most of mankind generally look forward to the time when they can enjoy periods of leisure, but how few ever reach financial competence, so as to pass the remainder of their days in restfulness! Many are burdened with age, illness or trials in their elysian retirement.

The true principle of life is to extract pleasure out of toil, delight out of employments. Our Lord said, "My Father worketh hitherto, and I work." "I come to do Thy will, O God." Everyone has a mission to accomplish, and our greatest glory is in the performance of that work.—Rev. E. W. Caswell.

Women In Industry. (561)

Labor Sunday, which falls on September 6th, will be a Woman's Labor Sunday this year and the Labor Day message which is issued annually by the Commission on the Church

and Social Service of the Federal Council of the Churches of Christ in America, will center this year on women in industry.

Workers And Sunday. (562)

The weekly rest-day for the toiler is a gift from Christianity, and the maintenance of the Sabbath depends on the strength of Christian influence. For the working man himself to misuse it or allow it to be attacked in his name would be like a man's sawing off the branch on which he is sitting.

Child Labor. (563)

"The First International Congress of Working Women requests the First International Conference of Labor of the League of Nations that an international convention establish:

No child shall be employed or permitted to work in any gainful occupation unless he is 16 years of age, has completed the elementary school and has been found by a school physician or other medical officers especially appointed for that purpose to be of normal development for a child of his age and physically fit for the work at which he is to be employed.

No young person under 18 years of age shall be employed in or about a mine or quarry.

The legal work day for young persons between 16 and 18 years of age shall be shorter than the legal work day for adults.

No minor shall be employed between the hours of 6 p. m. and 7 a. m.

Prohibition of the employment of minors in dangerous or hazardous occupations or at any work which will retard their proper physical development." Resolutions adopted by the First International Congress of Working Women, Washington, D. C., October-November, 1919.

No Profit Without Toil. (564)

The American worker has been convinced for the moment that he can get wages or profits without work. With few exceptions, the American worker of today is not producing as much in eight hours as he did in four before the war. The percentage varies, but generally speaking the efficiency is just about one-half. A man who made eight articles in 1914 will make four of them today in the same time, and the deplorable part of the situation is that those four will probably be represented by a third at least more dollars than the eight were.—Samuel Crowther.

The Church and the Labor Problem. (565)

The solution of all the difficulty in our social and economic troubles today is found in one text, "Through love be servants one for another." And this is just one way of saying that the solution of our problems of peace is found in this one word—service. There are two messages which the church must send round the world.

I. The first is that all ownership, all labor must be considered in the light of public service. Ability must be thought of in terms of economic, educational, religious or aesthetic responsibility to the public. There is no statute to make a man work with an eye single to the public good. It is a fact that there is no

law against vagrancy or selfishness. And this raises the whole question into the realm of morality and religion. A man with the ability to make vast sums of money, or to organize men into successful groups, or to preach an inspiring sermon, or to paint a glorious sunset, must feel that this is a God-given equipment with which God calls upon him to serve his fellowman.

The church may not be able to give detailed programs for the amelioration of all the social evils and ills, but it must be fully confident of its position on the principles at stake. It must cry from every pulpit, "The only way to social peace and happiness is through love serving one another."

II. And the second lesson which the church must teach is this: That prosperity and power are subordinate to personality. "The life must always be thought of as more than meat and the body more than raiment."

Most people tacitly agree to this proposition, but fail in its application.

What does it matter if a man save a fortune and lose his own soul? What does it matter if labor has the world at its feet if it fail in developing the spiritual powers. Is honor a thing to be laughed at? Is the heart of man to have no place in the social scheme?

A civilization which sacrifices its health in order to be wealthy is immoral. A civilization which will get rich on gunpowder, or on foul tenements, or on adulterated foods, or on enforced wages, is a civilization on the downward grade. A society which has abundant luxuries for some while others starve is going gradually into chaos. We cannot consider wealth as our ultimate good. We must consider the development of the personalities of our people as our final aim.

The church, which started man on his road to independence and individualism, which road has led to Bolshevism and anarchy, must now intervene and preach personal righteousness. No man can engulf his responsibility in a union nor hide his responsibility in a corporation. Social acts are personal. The church must preach this, "In love serving one another."—Rev. Floyd Poe, D. D.

Whistle-Stoppers. (566)

As the hour of noon approached, the stranger paused at the brow of a long hill and chatted for a few moments with the engineer of a sawmill.

"See that span o' mules down to the foot o' the hill, Mister?" questioned the engineer, presently pointing down the long dusty road.

The stranger nodded.

"Ye wouldn't hardly b'lieve I could stop 'em from here?"

"It don't seem possible."

The engineer glanced at his watch, and, noting that it lacked a half-minute of twelve, waited, his hand on the whistle-cord. "Keep your eye on 'em, Mister," he said, grinning. "It makes the driver sort o' huffy, but it has to be done."

"Too-o-oot!"

The engineer had pulled the cord, and the shrill scream of the whistle traveled down the
(Continued on page 105)

PRAYER MEETING DEPARTMENT

**The Mid-Week Meeting.
General Topic for the Month:
Under a Tree.**

A Ballad of Trees and the Master.

Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to Him;
The little gray leaves were kind to Him;
The thorn tree had a mind to Him.
When into the woods He came.

Out of the woods my Master went,
And He was well content.
Out of the woods my Master came,
Content with death and shame.
When Death and Shame would woo Him last,
From under the trees they drew Him last:
'Twas on a tree they slew Him—last,
When out of the woods He came.
—Sidney Lanier.

I. UNDER AN OAK TREE: ABRAHAM. Gen. 12:6, 7; 13:8; 18:1.

Expository Notes.

Abraham received a message from Jehovah containing strange commands, which Abraham promptly obeyed. Let us put three phrases into close sequence: "Jehovah said, Get thee out"; "So Abraham went"; "And Jehovah appeared unto Abraham." Does it not recall, "If any man willeth to do his will, he shall know of the teaching." The Lord comes to the obedient soul.

Abraham pitched his tent under the spreading branches of the oak of Moreh, in Shechem, and later under the oaks of Mamre, in Hebron. A magnificent tree is a well-known landmark, especially after great events have occurred under its shade. In American history we have "the Washington elm" in Boston, the "charter oak" in Hartford.

Travelers still visit and photograph "Abraham's oak," near Hebron. Whether it be a descendant of the original tree or not, the tree testifies of the deeds of the patriarch, remembered to this day.

Wherever Abraham "pitched his tent," he also "built an altar." So did Noah immediately upon coming out of the ark. "Mankind is incurably religious." There is an abiding instinct in man impelling him to seek communion with deity. Religion should penetrate all life. If not religion, then superstition takes the field.

The family is a religious institution, antedating the church. The father is the priest of the household. Jehovah's ideal for Abraham was "that he may command his children and his household after him, that they may keep the way of Jehovah." Nothing is more needed today than a revival of domestic religion.

Abraham's altar was not divorced from the common life of the family. It was simple, perhaps even rude, but it was alongside of the tent. It was a symbol of divine worship, a testimony to Jehovah worship, evident to all passers-by. Rituals and ceremonies, buildings and churches, are symbols "known and read of all men," things which keep God in the thought of mankind. Under the oak tree Abraham found family worship, devotion, and God.

Thoughts on the Theme.

When Lord Roberts, field marshal of the British army, died suddenly in France during his visit to the allied forces there, all England felt the shock of a great loss. Lord Roberts was an old man—he was long since beyond the age for active service—but he was of those who make the great moral bulwark of a country; the whole empire missed him.

At the session of the House of Lords when his fellow peers made public recognition of Lord Roberts's services to his country, many fine tributes were paid to his memory, but one of the

most significant was actually in his own words—it was a part of the last letter that he himself had written to Lord Curzon of Kedleston. What do you suppose was the theme of the letter? Military policies? Matters of state? The progress of the terrible world struggle? The proper terms on which peace might be made?

Here is the extract that Lord Curzon read in the House of Lords:

"We have had family prayers for fifty-five years. Our chief reason is that they bring the household together as nothing else can. It insures servants and others who may be in the house joining in prayers, which, for one reason or another, they may have omitted to say by themselves. Since the war began we usually read a prayer like the inclosed, and when anything important has occurred, I tell those present about it. In this way I have found that the servants take a great interest in what is going on in France. We have never given any orders about prayers. Attendance is quite optional, but as a rule all the servants, men and women, come regularly on hearing the bell ring."

We hear it said constantly in these days that there is no time for family prayers, yet this man, whose time was at least as fully occupied as that of anyone who could be named, and who carried all his life burdens and responsibilities much greater than those of an ordinary man, found the time for family prayers regularly every day for fifty-five years. We may be very sure that there are other reasons than lack of time for our prayerless homes.—Youth's Companion.

II. UNDER A PALM TREE: DEBORAH.

Judges 4:4-10.

Expository Notes.

Joshua had defeated Jabin, king of Hazor, and destroyed his army at the waters of Merom. But the years had gone by, and another Jabin had arisen with another Canaanite army, having nine hundred chariots of iron. And because Israel had done "evil in the sight of Jehovah," he had "sold them" to the Canaanite king who had oppressed them for twenty years. This tyranny was chiefly felt by the north central tribes.

There was a prophetess who dwelt under a famous palm tree among the hills of Ephraim, a woman of force and insight and influence. To her came many from the surrounding tribes for advice and instruction. Her influence was both wide and strong. "Woman in government" is not a new problem of the twentieth century. As we look back across the ages of history, women of influence and power appear every now and then, women who were warriors, women who were rulers, queenly women. And out of the far-away mists of antiquity appears the calm, strong figure of Deborah settling disputes under her tall palm-tree.

In the leisure time she brooded over the condition of her people, and she talked to the Lord Jehovah about it. And one morning she summoned a man of Naphtali, telling him that it was the will of Jehovah that he cautiously gather an army to Mount Tabor, and from there he should attack Jabin's army—and she quietly added a promise of victory. Imagine Barak's astonishment and dismay! He, to lead a revolt against the Canaanites with their well-equipped army—and he with a little company of unmilitary men! But Deborah knew, what we today know, that untrained doughboys can fight if they have sufficient incentive. And if, most of all, they feel that they are fighting for the right and have the support of the Lord God.

Woman the world over has the task of Deborah, the task of giving cheer, encouragement and determination to the men of her family. Many a laurel wreath should by rights be placed upon the head of a mother or wife or sister in the home.

Perhaps partly from a dim sense of this service of strength, more from a superstitious feeling that he must have for his soldiers a visible symbol of Jehovah's presence, Barak insisted on Deborah's accompanying him. If she, the prophetess, were with them, the soldiers would feel that the presence and aid of Jehovah was assured. Then, too, she would tell them the favorable time to attack, which she did (v. 14).

In the centuries that are past, if the direct influence of woman upon governmental affairs has been only occasional, her indirect influence has been great; sometimes for evil, more often for good. In the home and in society, the influence of the individual woman upon the individual man has been great. Always she gives him encouragement, shares with him her own intense determination and perseverance, and often holds up before him higher and purer ideals than those he would see unaided.

Deborah, though possessing the limitations of her age, is yet a good ideal for her descendants. Much of her fiery courage, her scorn of cowards, her faith in God, may be seen in the noble ode with which she celebrates the victory of her countrymen.

Under a palm-tree Deborah found widespread influence, skillful judgment, keen insight, respect of the people, communion with Jehovah. These brought to her authority, which gave her a wonderful opportunity for suggestion and inspiration. All of these, well used, brought victory to her people, and fame to herself.

As the palm tree among trees, so was Deborah among women.

* * *

III. UNDER A JUNIPER TREE: ELIJAH.

1 Kings 19:1-8.

Expository Notes.

Elijah had had a spectacular success upon Mount Carmel. He had triumphantly outclassed his opponents. But he had been under a great nervous strain. He had been at high tension for hours. Then he added the physical exertion of running before Ahab's chariot seventeen miles to Jezreel. We can only surmise what he expected to occur in Jezreel by his depth of disappointment at the actual happening. Did he expect the court to give up the religion of Baal and the whole nation to return to the worship of Jehovah? If so, he reckoned without Jezebel. He is met at the entrance to the city by Jezebel's furious threat and his glittering bubble of hope bursts about his ears. The wonderful exhibition of power on Carmel had been useless—instead of shining success he is confronted by black failure—and he flees for his life to Beersheba. Then he goes on into the wilderness all alone, and at night throws himself down under the shelter of a shrub of broom in a panic of despair.

Elijah carried to the shade of that "juniper-tree" a load of mental depression, nervous exhaustion after great strain, physical weariness, and disappointed expectations—a heavy burden for the strongest man. But it is a burden that comes in greater or lesser degree to many a man or woman in this life.

What did Elijah find under that juniper-tree? In the first place he found **sleep**. Many transgressions, loss of temper, irritation, "crossness," are charged to depravity, which should be credited to lack of necessary sleep. "He giveth unto his beloved sleep." The Hebrew psalmist who wrote these words, and the English poet who enlarged upon them, expressed a great truth. Brain-workers should stop and take the gift oftener than they do.

Secondly, he found **food**. Sleep and food, rather than drugs, are the Creator's usual remedies for the ailments of man. Cases of deepest despondency may often be cured, or better yet, prevented by their proper use.

Thirdly, he found a **messenger from God**. "A messenger—in v. 2 the same Hebrew word is used for the messenger of Jezebel—someone who was to him an angel of God touched him. God's messenger, human or angelic, gave him God's commands."—F. W. Farrer.

Too often we fail to recognize God's messenger when he comes to us, for he comes in many forms. But he is the Lord's messenger to us in weariness or discouragement, nevertheless.

Fourthly, he found a command, or an oppor-

tunity, to go on a long journey across the desert. Many a case of despondency would be cured by a long tramp across the fields, or over the hills, or along the shore. Sometimes a discouraged man or a weary woman needs a vacation from daily toil, a break in the monotony of daily intercourse with different people.

Let us learn, after great efforts, to look for the reaction, to remember that it is weariness, not depravity, and to be tolerant with ourselves and with others also.

Under the juniper-tree Elijah found sleep and food, a messenger from God, a waiting tramp across the desert—renewed strength and vigor.

* * *

IV. UNDER THE WILLOWS—THE EXILES.

Psalm 137:1-6.

Expository Notes.

Apparently this psalm was written a little while after the exile, for the verbs of the first three verses are in the past tense. Possibly the time was soon after the arrival at Jerusalem, when the sight of the ruin and destruction resulting from the siege and capture of Jerusalem intensified the feelings of hatred which the exiles felt toward their enemies.

Looking back to the life in the great city on the Euphrates, the psalmist recalls their going out along the tree-lined streams of Babylon—the irrigating canals which conveyed the waters of the Euphrates to the gardens surrounding the city. So Paul and Silas long centuries afterward went out of Philippi along the bank of the river and found a woman's prayermeeting. These Hebrew exiles in Babylon sat on the ground, the posture of grief, and lamented their fate and their lost home on Mount Zion. They sang some of the psalms, for they had their harps with them, perhaps some of David's psalms, which are prayers to Jehovah in affliction, such as psalms 6 or 13. Then a company of gay, roistering Babylonians appear and demand that they sing some songs for their entertainment. But the Israelites "hanged their harps on the willows"—or poplars. In more prosaic speech, they refused to sing for the entertainment of their captors and oppressors. They felt that was adding insult to injury.

They said to each other, perhaps in their own speech, unintelligible to the Babylonians, "How can we sing the hymns of Jehovah-worship for the amusement of these heathen foreigners? It would be sacrilege.

Then comes an outburst of burning words which have passed into the speech of mankind as the supreme expression of passionate devotion.

If I forget thee, O Jerusalem,
Let my right hand forget **her skill!**

Not till my right hand has lost her strength
and power will I forget thee!

Note that the last two words of the second line are in bold type. The sentence was left unfinished—emotion choked utterance. Though one commentator changes slightly the rendering of the second "forget—

Let my right hand wither!

The thought is practically the same.

Verse 6 shows the parallelism of Hebrew poetry. The first two lines repeat the thought of verse 5, with a change of metaphor.

The last two lines reach the climax. Not simply will he remember Jerusalem; he will prefer her to all other things, even to those in which he had taken the greatest delight.

What might not happen in the world today if modern church-members had a like love for their church? What if they were really to prefer the church above all other things in which they had taken delight? Suppose the church were more to us than business interests, more than pleasure, more than personal ease, more than reputation, more than **our chief joy!** Would not the kingdom of heaven come by leaps and bounds?

The exiles in Babylon found under the willows of the slow streams, grief and mourning; they found reverence and veneration; they found a passionate devotion.

(The fierce invective of the last three verses of the psalm probably belongs to the later date of writing, after the return to Judea.)

HOMILETIC DEPARTMENT

BEST OF RECENT SERMONS

Rev. John Henry Jowett, D. D.; Rev. John H. Hutton, D. D.; Rev. J. Keir G. Fraser, D. D.

QUENCHING THE THIRST

REV. JOHN HENRY JOWETT, LONDON, ENG.

Text: "Let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

And this is the feast: "The water of life." And these are the purposed guests at the feast: "He that is athirst;" "whosoever will." And these are the King's messengers, to give invitations to the feast: "The Spirit and the Bride say, Come. And he that heareth, let him say, Come." And this is the condition of entrance to the feast: "freely!" "Whosoever will, let him take the water of life freely."

When we are roaming through the Bible, we are never far away from the sound of waters. We have not gone far before we discover "a fountain of water in the desert;" there are wells on every hand; water gushes forth out of the rock of flint. Away in the Psalms there is "a river which maketh glad the city of God;" we sit down in the shade of trees which are planted by the flowing streams. In Isaiah there are "wells of salvation;" rivers breaking out in high places, and fountains in the midst of the valleys; the wilderness becomes a pool and the dry land springs of water. And so on by the "great waters" of Ezekiel, and the clear, strong mountain streams of Amos. On the well of "living water" in John, to the sunlit fountains of the Apocalypse.

Yes, the sound of the Book is as "the sound of many waters," and we are never beyond the reach of their voice. And so everywhere there is a promise of refreshment, of satisfaction, the offer of sweet, plentiful waters to allay the thirst of man.

Now I suppose there is no animal craving so fierce and so intolerable as the craving of thirst. I suppose this may be due to the fact that the deprivation of liquid is a condition with which all the tissues sympathize. Every atom of the body joins in the cry, and the expression is concentrated in the parched mouth and the dry and feverish lips. And this great craving of thirst is used in this book to symbolize the craving of the soul, and these plentiful waters are used to shadow forth the abundance of the satisfaction which is found in the Lord Jesus Christ.

I. "He that is athirst." There is need that we only open our eyes in order to see signs of human thirst; on every hand there is obtrusive evidence of our unsatisfied cravings. Look around you; better still, look within you; everywhere there are tokens of the absence of holy and radiant contentment. We are the victims of a pitiless vagrancy; we rush about in feverish restlessness, driven by an eager craving, as though we were in quest of waters which we had not yet found.

Where is that sunny satisfaction which endows life with its finest susceptibilities, which

illuminates the home, and which constitutes the rarest solvent of those hard antipathies which freeze and bind our social life? That is not a question which disparages laudable ambition. There is progress which is not unfriendly to quietude. There is aspiration which can co-exist with peaceful radiance of spirit. I speak, therefore, not to condemn ambition; that would be folly of a presumptuous kind; but I assert that the finest ambitions are best served by satisfied hearts, in lives where the profoundest cravings have been appeased.

Now there are certain expedients to which men are continually resorting in the hope that the thirst may be allayed, but which unflinching experience has proved can never bring satisfaction.

1. Sin cannot allay thirst. The wonderful thing is that we can ever persuade ourselves that it can. The devil can mix the most insidious potions, and can make them sparkle like the water of life, but when we drink them it is as though a man consume salt water to appease his thirst. Animal gratification can never quench a spiritual craving.

It is the most pathetic of all tragedies when a man or a woman flees to drink to quiet the soul. It shall be "as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and behold, he is faint, and his soul hath appetite."

2. And work cannot allay the thirst. I will join any man in singing a paean of blessedness on work; but if hard work will lead to spiritual contentment the great majority of my congregation would be in the enjoyment of spiritual rest. And yet, after the hardest day's work, often in the midst of it, there is a sigh, a weariness, a sense of staleness, a certain out-of-jointness, which is abundant proof that the old craving is still there like a smoking volcano, and that its inner fires are not yet quenched. Thank God for work; but work can never take the place of God!

3. And money cannot allay the thirst. The most awful weariness in the world today will be found where money abounds. The fact of the matter is, spiritual satisfaction is to be obtained at a counter where money is not accepted as a means of exchange. "Thy money perish with thee, because thou hast thought that the gift of God can be purchased with money."

4. And honor cannot allay thirst. Nor can satisfaction be found in the higher and finer cultures of the mind, in music and art and literature. These ministries can soothe, they can excite, they can gratify, but they cannot satisfy; and when the volume is closed, when the harmonious strains have died away, when the creations of art have been laid aside,

the secret yearning asserts itself, and the unsatisfied soul cries out. "I thirst!"

And so it is that multitudes of people are very weary, and life is to them very flat and stale and profitless. They rush here and there and make no discoveries; they go for their holidays and find no rest; they awake but taste no ecstasy; they lie down to sleep but they find no peace. And year after year slips by and they never arrive. And if they would only stop the rush, and sit down, and think, and listen, they would hear this gracious old-world evangel still sweetly sounding in the ways of time: "The Spirit and the Bride say, Come. And let him that heareth say, Come; and let him that is athirst come. And whosoever will, let him take of the water of life freely."

II. "If any man thirst, let him come unto me and drink." The Lord Jesus Christ claims to satisfy the soul; yea, to satisfy the soul as a babe is satisfied to find its mother's breast. "The water that I shall give shall be in him a well." The Lord creates a new well of peace and fruitful satisfaction. For, look you, solid satisfaction lies in the possession of a certain quality of spirit. What is that spirit? What sort of gift would send this congregation away in radiant triumph?

If God were now to give me the choice as to what every member of my congregation should receive before we leave the church, what would I choose? I think I would choose three things: First of all, pardon; forgiveness for all our ill doings and all our wasted treasure. Secondly, purity; the washing away of all stains, the searching out of hidden germs and defilement. And thirdly, peace; the sense of the glorious at-oneness with the gracious God. And if we obtained those three gifts we should all go away with feet like hinds' feet. And these are just gifts to be found in

Christ. "Let him come unto me and drink." We should find pardon; "In whom we have the forgiveness of sins." We should find purity; He hath washed us from our sins in his own blood." We should find peace: "My peace I give unto you." He is the fountain of these secrets of blessedness: "Ho, every one that thirsteth, come ye to the waters."

1. "And the Spirit says, Come" The Spirit gives the invitation. Where? In thy spirit and in mine. In our very unrest he is calling. In our brilliant moments, when the earth-cloud breaks, and I have a glimpse of a better life, he is calling. In the act of memory, when I contemplate the waste of yesterday, he is calling. In my hope, when I lift my eyes upon the possibility of the morrow, he is calling. He calls to me in all good men and women who have been and are the friends of Christ, "Come!"

2. "And the Bride says, Come." Who is the Bride? "I will show thee the Bride, the Lamb's wife . . . And he showed me the great city of the New Jerusalem." The Bride is the Church of the living God. And with all her faults she is calling! She calls in town and village, in crowded cathedral and in lonely chapel on desolate moor. She calls from every spire, in the tone of every bell, in all her preaching, in every bit of hallowed service, in the noble integrity of men and women who are faithful followers of the Christ. And she speaks but one word, "Come."

3. "Let him that heareth say, Come." And that must be so. Every true believer is a propagandist. Every true disciple is an apostle. Every one who has truly heard will surely speak. He who has been at the feast will make the table known. "Oh taste and see that the Lord is good."

4. "He that is athirst, let him come." You have tried other things; now try Christ.

SURSUM CORDA

REV. JOHN H. HUTTON, D.D., GLASGOW, SCOTLAND

Text: "Where no oxen are the crib is clean." Prov. 14:4.

There we have recommended to us a point of view for the understanding of unrest and turbulence, a point of view which allows us to see that unrest and turbulence, whilst they may go too far, excitement here and there and up and down the world are not the very worst symptoms which mankind could betray; that still worse would be a horrid dullness and stupidity and consent, as though man had lost his energy, and was ready to resume the unaspiring life of domestic animals. There is a quietness and tameness and regularity which are not good signs when they appear either in a man or in a nation. They may be the signs of death. For a man's reach must always exceed his grasp, otherwise man has within himself no token of immortality. And, as the French saying puts it, it is only by a thing continually changing that it remains the same. Our religion prepares us not for a kind of life which shall be like a well-trimmed paddock, but for life which shall always demand hero-

ism, and supply the material and opportunity even for tragedy. It is the distinction of man that he of all God's creatures can dream of better things.

All this is indicated in that quaint Scripture which tells us good-humoredly that there is one way in which you can have a clean crib or stall, and that is by ceasing to keep oxen. "Where there are no oxen the crib is clean." Certainly, but if you have no desire for oxen why have a crib at all?

I. The fact is we must take care of allowing ourselves to be afraid of the legitimate signs of life. And since, in every age, the most authentic signs of life and of new life come naturally from those who are young, from what we call "the rising generation," we must take care not to be afraid of youth. To say no more, such fear or suspicion of youth on our part is not fair. We ourselves were once young, and it is to our shame if when we were young we never had the passion to change something, to destroy something, that is to say, to make room for some-

thing. An old head on young shoulders is a sad sight.

Then we should cultivate a hospitable way of looking at new and eager things. We should, as the poet says, "Greet the unseen with a cheer;" not the unseen only which lies beyond the grave, but the unseen which is descending upon us, arising directly in front of us, that new moral and intellectual and social world which ought to be as inevitable as the new world of nature that God sends us when the birds begin to sing.

II. We cannot have it every way, and we cannot have life without taking a risk. Every great ideal brings a great risk. Freedom is a tremendous risk; but it had to be, unless we were to thwart God's purpose. Perplexity is at least one proof that we have set out and are far on the way. Of course, it is natural for us to be afraid of what is coming, and as we get older this fear is apt to become a habit and obsession. And yet we must resist this fear as we resist and ought to resist any other sign that we ourselves are getting old. We must take care, too, we who are religious people, that this fear of ours does not destroy and undermine all the happiness which our faith is meant to bring us. For what is faith but trust, and whom under God are we to trust for the conduct of the world but those who are coming?

It is true that we who are older, we who have to some extent secured ourselves, might combine to thwart the impulses of the rising generation, and to turn back into the darkness the venturesomeness of those who are now young. But even if we succeeded in such a policy, it would be one of those successes which would be more costly than any defeat. We might have a clean crib, but no oxen. The thing might serve our day, and give to our social life, until we die, the semblance of quietness. But we do die, and if we do not cherish and invite the honor and trust the generation which just now is fresh and restless, why, it is not peace that we have secured, but only a silent wilderness.

"Happy is the nation," said Tacitus, "which has no annals." There are times—and the times of Tacitus was such a time—when such a saying is very intelligible. For the great thing about man is that he demands a change; and, in the time of Tacitus, when the very air was full of dangers, one does not wonder that he envied any nation which could report from day to day that absolutely nothing had happened.

III. When we turn to the Bible, it is always in this hearty sense that life, and the best life, is conceived. There is no defense in Holy Scripture of those ideals which try to make men superior to the hurly-burly of existence. There is not much encouragement given in Scripture for retiring into the wilderness, leaving the whole business to look after itself. Elijah, after a hard time, withdrew from the struggle, only to be rebuked by the very God whom he served, only to be sent back again into the very element which had tired him and worn him down until he thought he could resist no more.

In our Lord's day there was the religious community of the Essenes, an ascetic com-

munity who dwelt apart from the world, clad in white linen robes, avoiding, in order to defend their own daintiness of soul, the crush and contact of this life of ours. There they were, their communities some few miles—roughly speaking—from the very region in which Jesus labored and suffered and laid down his life; and yet our Lord never once refers to them! He never alludes to them as having been of any use at all in that kingdom of God which he had come to found. They were too fine, too dainty, too timid, for the business of God in this world.

When the apostles first understood what Christ had been meaning at the time, and when there had descended upon them that Pentacostal power which so flooded them that they had to do something or die, they did not retire into quiet places. They did not each seek some lodging-place in the wilderness, where, seated on the balcony, they could watch the caravan pass by, cherishing their own superior dreams, and comforting each other with epigrams. No; they made for the cities of the world. And what cities! Glasgow is bad and London is bad, and the rest of them, but they are conventicles of the saints compared with the Corinth of St. Paul's day, and the Ephesus of St. John's and the Alexandria and the Rome. And it was to these places that those men went with their challenge to all the habits of the human soul, and to all the habits and conventions of society, in the name of the pure testimony of our Lord.

Of course, they had their trials. As a matter of fact, every man of them was put to death. Sometimes they were tired. Sometimes they were sad, though never for long at a time. There were moments, but only moments, when they seemed to think that this surging wildness round about them, this ancient badness of the human heart, would master and overwhelm not only them—that was nothing—but would master and overwhelm the seed which in Christ's name and spirit they had planted. But that was not their prevailing mood. Their prevailing mood was not to be afraid of life or of the effect of time; not to be afraid of the tyranny of old things or of the recklessness of new things; but to be quite confident that Christ in a community—his name, his message, his ideas about God and about life's elements and decencies, that all that will stand the shock will bear up against the drift, will control, will permeate, will stay, will confront, and will soon or late subdue to its own high intention the surging thing which we call life.

IV. The one thing that must not happen to us is this: we must not be afraid. Let us for ourselves be perfectly sure that what we want is that the world shall go the right and decent way. Let us not hang back offended at the new and rather rough language of the coming time. Once more, we ourselves were once young. Life rubs it in; life reduces the pace. Meanwhile it is a great gift of God that we begin with a passion and enter life like crusaders. In God we live and move and have our being; that is to say, because we have our being in God, we live and move.

THE LOST ART OF MEDITATION

REV. J. KEIR G. FRASER, D. D., GALT, CANADA

Text: "Be still and know that I am God." Ps. 46:10.

One of the greatest needs of modern times—perhaps the greatest need—is to be called back to the fact that there is a kind of knowledge which can never be had except in stillness. This is the knowledge of God and the knowledge of self. God speaks to the human soul in the still, small voice, and that voice cannot be heard in a crowd. "Be still and know that I am God." "Commune with your own heart upon your bed and be still." "He leadeth me beside the still waters." "Stand still and see the salvation of God." "Their strength is to sit still."

And yet how little we know about stillness today. The realm of silence, why, it is a foreign word to most of us. When you begin to speak of stillness some people are actually afraid. A young lady who had been visiting the Lake district of Scotland remarked to me not long ago: "It was so still up there that I became afraid." She could hear her heart beat, and she ran away.

In countries where people are temperamentally calm and reflective it might not be necessary to insist on stillness as a condition of knowledge; but in a country like ours, where the commercial spirit is rampant, and it is all push and rush and roar, it is well-nigh impossible to get any appreciation for the calm and unruffled and retired spaces of life. What a noisy, turbulent, restless people we Americans are! Over in Europe they speak of "Americanitis." Americanitis is nervousness, and its parents are hurry and worry. Ours is an age of "rapid transit." Indeed, a writer in one of the magazines recently charged us with being "drunk with rapid transit." Our fathers considered it a wonderful thing when they traveled twenty miles an hour, but now we fly sixty, and I see they are talking of a hundred.

Everything is pushed today—at least that is the tendency. Boys are pushed through school. Girls are pushed into society. Chickens are hatched by electricity. Wheat is sold before it is in the ground. The horse that can go the fastest brings the highest price. Progress has become another name for speed. I can remember when it took ten days for the fastest vessel to cross the Atlantic, now they are doing it in five days. Even death seems to be in a hurry, and instead of the lingering diseases of our fathers people are succumbing to apoplexy and heart failure. The motto of the hour is: "Let us then be up and doing with a heart for any fate, still achieving, still pursuing." The watchword of the times is: "Work while it is day," and it seems to be always day.

Nineteen hundred years ago the world's greatest Teacher said to his little circle of followers: "Come apart into a place of solitude, away from the crowd and the noise, and let us rest awhile."

Is not this the need of the hour today? Do we not all need to spend more time in the

school of silence? Are we not fast losing the art of meditation? Do we need larger spaces of stillness in our lives?

And does not this restless activity of our day account in large measure for the shallowness which is so characteristic of the age? When Perseus told Pallas Athene that he wanted to go forth and meet Medusa, the fabled monster, she smiled and said: "You are too young, my child, and too inexperienced; go back home and do the work awaiting you there." This is advice much needed today. It is hurry that mars the excellence of our work. We are impatient. We do not take time to perfect our plans or to mature our powers. We dream of the battlefield and are restless. We need solitude today, if for no other reason, as an intellectual stimulus.

You have heard of the conversation which the poet Southey once had with an old Quaker lady. The poet was telling her with pride how fully his time was occupied. He went on to say how he studied Portuguese while he was shaving, how he translated Spanish an hour before breakfast, how he read all the forenoon and wrote all the afternoon, in short how every moment of the day was filled with something.

The old lady listened until he had concluded and then said: "Friend, when does thee do thy thinking?"

The Anglican Church brackets her ministers under three classes—high churchmen low churchmen, broad churchmen. Dr. Benson, the late Archbishop of Canterbury, once remarked that there was need for a fourth class—deep churchmen. This is what our age needs, not only Christians, but deep Christians, Christians with deep experiences, deep joys, deep convictions. Have you not noticed that all depths are silent? Depths of space, depths of ocean, depths of thought, depths of emotion—how silent they all are!

There is so much fussy, restless, unceasing, untiring activity in the life of today that we do not recognize how unoriginal we are. We are something like a scrap book into which has been imported all kinds of experiences of others, but in which there is no original matter. We are full of opinions. They have floated our way and got lodgment like the down in the atmosphere, but they are not ours. They belong to the general community. Nothing is ours which is not a conviction—something in which we are rooted and grounded.

This is the danger which is constantly besetting us ministers. We are tempted to come to the pulpit, not from hours of meditation in which our minds have been soaking themselves in the great river of the Water of Life, but we come from public meetings, from committee meetings, from conventions and associations and conferences of various sorts, so many voices dinning in our ears and deafening us that the still, small voice is seldom heard, or if heard is not recognized as the voice of the Infinite.

And yet, mark you, the men who have heard that voice, and who have left their names to

the ages, were all men who were trained in the school of silence. Abraham, alone with God, listening for the message, at length heard the command to go forth and become the father of a great nation—a nation in which all the nations of the earth would be blessed. Jacob, in the stillness of Bethel, the starry heavens looking down upon him with their myriad eyes, his very dreams revelations, waked to recognition that wherever there is a broken and contrite heart there is the altar of God. Moses, out in the silence of the desert, was awakened by the vision of the burning bush. Isaiah, alone with God, meditated on his country's woes until his lips were anointed to be the spokesman of the Almighty. In the stillness came the still, small voice to these ancients, and in the stillness it comes to you and me today.

For a voice that is a whisper you have to listen. The earthquake forces itself upon our attention. The tornado compels recognition. But you cannot hear the still, small voice of God whisper in the soul unless you are still and listen.

Is not this the reason why the experiences of the Bible writers sound so strange today? I have among my books, "The Twentieth Century New Testament," but you cannot conceive of the Bible having been written in the twentieth century. These writers seem to have lived in another world, and under an entirely different order of things. The American excursionist goes to Jerusalem with a Baedeker's guide book in his pocket, and asks, "What is the height of yonder mountain? What is its geological formation?" The psalmist sees the same mountain and exclaims, "As the mountains are round about Jerusalem, so is Jehovah round about them that fear him." Two habits of mind, you see. The old Hebrew poet felt that he lived in a world which God made and which belonged to God. Everywhere he went he saw the impress of the Divine. As he beheld the sea he cried, "The sea is his and he made it." When he looked at the hills he exclaimed, "The strength of the hills is his also."

What an enormous loss when the mathematics of creation are everlastingly present with us and all the poetry is gone! The geographical formation of the hills—that is all very interesting and in its place very useful. I have no objection to it. On the contrary, when I have a leisure hour and my heart is not sad and lonely, I like to hear of the old red sandstone and the silurian and the carboniferous strata, and all the rest of it.

But sometimes my heart is hungry and wants bread as well as stones, and I want as a companion the man who can see something besides stones. I want to get with the man who when he sees the mountains can say, "Thy righteousness, O God, is like the great mountains," and who when he beholds the ocean can say, "Thy judgments are a great deep." Give me the one hundred and fourth Psalm. Let me take it into the woods with me and there in the deep silence of the pine forest let me read: "O, Lord, my God, Thou art very great; Thou art clothed with honor and majesty. Who covereth Thyself with light as with a garment; who stretchest out

the heavens like a curtain; who layest the beams of his chambers in the waters; who maketh the clouds his chariots; who walketh on the wings of the wind." Isn't that grand? There is something here I can feel. And it is such a relief sometimes to get away from the multitude of books that tell us about the laws of nature, that talk about evolution and the origin of species and the survival of the fittest, and the lobes of the brain, and physiology and gastrology and pneumatology, and I know not what else, it is such a relief to get away from all this, and to get beside men who were not concerned with the method of creation, but who recognized behind it all a great Divine Personality, who, when they saw the earth and man, simply said: "God—in the beginning God."

These men had experiences which we do not have because they listened for a voice in their souls and heard it, and knew it to be the voice of God. And an age like ours, which is all noise and rattle and roar needs, if any age ever needed it, to be called back to the fact that there is a kind of knowledge which can never be had except in stillness. It is whispered knowledge. It cannot be heard in a crowd. In the jostle and tumble of life, in the great world factory with all its machinery rattling and its fog-horns blowing, it cannot be heard.

Unless a man can in some way cut himself off from these and be alone in a crowd and commune with his own heart, that still, small whisper, which is the voice of God in the soul will be drowned in noise. The kind of knowledge a man most needs—self-knowledge and God-knowledge—is the kind that he can get only in quiet spaces of life, only in the stillness of devout meditation. It does not come from effort, but from reposefulness. Often it is true of men that their strength is to sit still, to sit still as the painter before a great master simply receiving, as a child reposing in its mother's arms.

Now I am aware that to some all this must seem mystical and impractical, if not nonsensical. To have spaces of calm in our lives in which we may hear the quiet whisper which Elijah heard, seems to us in these hurrying, busy days strangely out of harmony with our commonplace thinking. It does not seem to accord with the American mood. And yet it expresses the universal experience of all devout souls. Even the calm and unexcited Jesus needed to go apart from his disciples and the curious crowds which dogged his steps, that he might repose awhile in the bosom of his Father. During the past few days I have been looking over the life of Jesus, and I have been impressed, as I think I never was before, with the number of his spare moments and seasons for retirement. Our Master was a busy man. Often he did not have time to eat or sleep or rest, but I notice this—he always had a great fund of leisure time for conversation and communion and love and prayer. You never find him in a hurry or disturbed; he is always the same calm, strong tranquil Man. No seeker after truth was ever turned away because the Master was engaged. He had no "days," no "hours

at home." He was always at home to anyone who needed help.

How hard it is to get at some people. They are "not in" or they say they are not; or they are so busy, so tired, so filled with engagements. They have no time to sit down and think and talk and open their hearts to their friends. They have time for everything else but friendship. Someone has said that some people are so crowded trying to make a living that they have no time left in which to try to make a life. And so during these busy days our Lord is saying to you and me "Come in, My child, sit down and rest awhile. Let us talk together for a little. Tell Me your troubles, tell Me your temptations, tell Me your longings, tell Me your hot tears. Do not allow yourself to worry or be over-anxious. Why art thou cast down? Why these scalding tears? All is well. You are your Father's child. Just trust him. Making a living is not the chief thing in life. Making a life is a more important thing. Come, then, and lay your burden at My feet, and whosoever cometh I will in no wise cast out."

It is somewhat thus, if I mistake not, that our Master is speaking to us during these busy, rushing days. May it be yours to be still and listen and enjoy sweet and refreshing fellowship with him!

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strains of toil, the fret of care.

Teach me Thy patience, still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

(Continued from page 1044)

hill. The sound had scarcely died away when the mules stopped.

"Them mules won't move out o' their tracks until the one-o'clock whistle blows," said the engineer. "Jim has to feed 'em right where they be. Cur'ous, but that's the only span 'bout here that pays any attention to the whistle. Seem sort o' human. Thousands o' workmen act jest like them mules; stop right where they be when the whistle blows. Yes, sir, them mules sure be the most human critters I ever see."

"What is a good pair of mules worth these days?" queried the stranger.

"A good pair is worth 'bout five hundred dollars, critters that ain't got no real bad habits. That pair down to the foot o' the hill ye could buy for three hundred an' fifty, I guess. That trick o' stoppin' when the whistle blows is the only out 'bout 'em."

The engineer was right; thousands, yes, countless thousands, of employes are of the stamp of that remarkable pair of mules. The whistle blows, and they drop work on the instant. We refer not to the factory employee, for that is expected and oftentimes compulsory, but rather do we have in mind the skilled mechanic or the office employee. The employer, the superintendent, the foreman, have all noted

that tendency to stop work at the sound of the whistle. Others are advancing step by step; but grumbling, whining, the whistle-stoppers lag behind.—Frederick E. Burnham.

Why He Fails. (567)

There's many an industrious man
Who never gets ahead,
Because he does not think or plan,
But trusts to luck instead.
He's not a slacker or a shirk,
This plodder in life's grind;
But though he always minds his work,
He never works his mind.
—Rural World.

The Labor Question. (568)

"For the body is not one member but many. If the foot shall say 'Because I am not the hand, I am not of the body;' is it therefore not of the body? And, if the ear shall say, 'Because I am not the eye, I am not of the body;' is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, 'I have no need of thee;' nor again the head to the feet, 'I have no need of you.' . . . That there should be no schism in the body but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

Here is a concise but clear statement of the relationship which exists between capital and labor, between all sorts and condition of men, between all classes of whatever description. For all belong to the body politic, and all are dependent upon and bound up in the life of each other. No one of them can prosper at the expense of the others. If any one of them suffers, all the others are in pain.—James W. Johnson.

A Worker's Prayer. (569)

O Son of Man, who madest known
Through faithfulness in labor shown
The sacredness of common things,
The good that quiet service brings.

O Master Workman! grant us grace
The challenge of our tasks to face.
May duty speak thy summons clear
To larger life through work sincere.

Fit us to meet the test of earth,
To prove our fiber, strength and worth
By effort true, by loyal scorn
Of second-best, the burdens borne.

Thus do we pray in deed and word;
Thy kingdom come on earth, O Lord!
In work that gives effect to prayer
Thy purpose in thy world we share.
—Rev. Milton S. Littlefield, DD.

RELIGIOUS REVIEW OF REVIEWS

CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

NEWS.

The Mormons are constantly at work colonizing in the intermountain region and buying up rich farming valleys for their people. The Roman Catholic church in Quebec is doing much the same thing in contiguous areas. Thus we learn from a pastor in northern Vermont that the Roman church has assisted French Canadians in buying farms in his neighborhood to the extent of almost \$200,000 in a single year.

Mormons have increased in a more rapid ratio since the last census than any other religious body, there being now 403,000 as against 215,000 ten years ago. Their great growth is due to big families. The Star Valley, Wyoming, consists of two valleys some fifty miles in length. Here are ten villages wholly controlled by the Mormon organization. Each has its Mormon meetinghouse and its unfailing accompaniment—a dance hall. There are but 200 Gentiles as against 5,000 Mormons. There is no library in the whole valley and no reading matter available except newspapers and Mormon propaganda. The whole population is inbred and lacking intelligence, polygamy is practiced, the Book of Mormon is taught in the public schools, stories of Joe Smith being interspersed with Old Testament ones. None but Mormon teachers are employed, and in general Gentiles are isolated and terrorized.—Record of Christian Work.

In Chinese Prisons.

A Baptist missionary writing in The Baptist says:

The Hai Hong Hsien magistrate offered to pay a share of his salary if we would send a man to give part of his time to working for the prisoners. A seminary student went during the vacation and had a fine reception. He fell ill and within a few days a pathetic letter came from the prisoners saying, "We are like the earth in time of drought, not having opportunity to listen to the Good News these several days." Another appointee is now availing himself of this unique opportunity, the first in our history, and which we hope will prove fruitful of good.

In Welshon is our first opening for prison chaplaincy. Think of a Chinese jail warden saying, "If you read the Holy Scriptures today I'll not handcuff you—you deserve to have your hands put together and locked (palm to palm); if you read the Holy Books (Bible) they can be released!" Or, after listening to the manly, if not melodious essays at singing on the part of the prison pupils, to hear the same official say, "Here, give those men an extra bowl of rice today." He is evidently up in modern psychological ideas as to the good effect of music on men, of which we have read much during the war. He is very much in earnest to have us carry on and not drop the undertaking, promises to contribute and solicit contributions as long as he remains in office. He has been connected with the Y. M. C. A. both in Shanghai and Tokyo, and we hope he will come out fully as a follower of Christ and be united with his church.

Religious Recovery in Scotland.

Scottish General Assemblies met this year in circumstances of high optimism. Both the Established Church and the United Free Church found their annual statistical reports more encouraging than in any year since the present century opened. Lately there has been a very threatening decline in church membership, especially in Sunday School attendance. The United Free Church suffered a net loss of 21,000 members during the war. The report for 1920 shows a gain of 4,300 in 1919. In Sunday Schools there is an increase of 208 teachers and a decrease of only 200 scholars, which contrasts favorably with the decrease of thousands in years just past. Young people's societies number 400 more than a year ago and have 20,000 more members. The number of baptisms has improved by 600.

The Church of Scotland likewise rejoices in gains of 6,500 communicants, 13,000 Bible class pupils, 2,000 Sunday School scholars and 700 baptisms. Corresponding prosperity has attended the missionary enterprises of both churches. The benevolent gifts of the United Free Church have exceeded \$7,000,000—a betterment of nearly threefourths of a million over any previous record.—The Continent.

* * *

A. V. Dalrymple, Supervising Federal Prohibition Agent, expresses his appreciation of the aid in the enforcement of the Federal Prohibition Act given by such organizations as the Anti-Saloon League, Law and Order Leagues, Church Federations, "as well as a great number of ministers of the gospel of various denominations." He adds, "I am more and more convinced as time goes on that if this law and all other laws are to be enforced, there will of necessity have to be an active interest demonstrated on the part of business men, civic organizations and organizations such as yours to the end that true Americanism may prevail instead of radicalism in its most pernicious form. As I have said on various occasions, I do not believe that it will be possible to secure this result until there is closer co-operation between those charged with the duty of enforcing law and those organizations which are interested in good government."

Thrift.

The waste paper conservation campaign can be very helpful since it has been shown that every ton of waste paper can save eight trees of mature growth required to produce a ton of wood pulp. We are sending annually to the dump 150,000 tons of waste paper, representing a forest of 1,200,000 trees of mature growth.—Judicious Advertising.

(Tell your Junior Society. The price in June in Cleveland is 45 cents per hundred.)

* * *

Ten Things Worth Remembering.

The late Marshall Field once said there are ten things to remember:

1. The value of time.
2. The success of perseverance.
3. The pleasure of working.
4. The dignity of simplicity.
5. The worth of character.
6. The power of kindness.
7. The influence of example.
8. The wisdom of economy.
9. The improvement of talent.
10. The joy of originating.—Selected.

* * *

We may sweep the world clean of militarism. We may scrub the earth white of autocracy. We may carpet it with democracy, and drape it with the flags of republicanism. We may hang on the walls the thrilling pictures of freedom—here the signing of America's independence, there the thrilling portrait of Joan of Arc, yonder the Magna Charta, and on this side the inspiring picture of Garibaldi. We may spend effort and energy to make the world Paradise itself, where the lion of capitalism can lie down with the proletariat lamb. But if we turn into that splendid room mankind with the same old heart, "deceitful" and "desperately wicked," we may expect to clean house again not many days hence.—Orra Lee Ire.

* * *

Liberty is the only hopeful platform of church union. Men who say that all Christians must believe just alike before the churches can be united say in reality and effect that the divided denominations of Christendom will always continue divided. In particular, anyone who maintains that other Christians must come to the dogmatic platform of his own special branch of the church in order to secure unification is simply inviting unification to stay away—to remain an idle dream. Only those who speak for Christian freedom under the sway of Christian life

are so much as looking toward the dawn-point of unity on the religious horizon. Only they have a program practical enough to realize in fact what so many are saying they wish for—such a combining of denominations as will afford the conjoint body enrichment by the peculiarities of each and not impoverish it through the general erasure of differential characteristics.

In a soil of Christian toleration for the infinite variety of the spiritual life, all such differentials will thrive and bud and bring forth fruit to the common benefit of the whole church. Emotional richness in one group and intellectual stability in another will blend to the greater glory of God. Progressiveness and conservatism will balance in a stable equilibrium. Local initiative and regional supervision and national solidarity will each get appropriate and complemental emphasis.

It must be the church consolidated by organic processes of life at work in every member—not the church hewn and joined and carpentered according to an ecclesiastical architect's blue-print—which will be able to rejoice in the divers gifts and divers operations of the different members whereby "God hath tempered the body together" in order "that there should be no schism in the body."—Nolan R. Best in The Continent.

Herbert H. Smith, of Chicago, addressing the church advertising department of annual convention of associated clubs, discussed the question whether the church should advertise merely subjects for sermons or also the broad, constructive service which it is equipped to render?

"The church," he said, "is a group of like-minded individuals banded together to bring the kingdom of God to earth. The explanation of the tenets of the faith and exhortations to accept them is done largely by sermons. But the church has also for sale:

Companionship,
Opportunity for community work,
Salvation from sin,
Bible study,
Community uplift,
Instruction in Christian living,
Inspiration to higher ideals,
Comfort in distress,
Life service of highest type.
"Only a few of the above are vigorously sought after by the average inhabitant of the United States. The desire must be awakened."

At times you ought to stay alone,
I make so bold as to advise,
And just be friendly with your soul—
Your soul will miss you otherwise.
—R. McCann.

A certain Slamese teacher is remembered by a former missionary chiefly because of his unique definitions of English words. Some of these are the following.

Kick—A verb of the foot.
Hop—A verb of the frog.
Liar—A bad adjective for boy.
Flattery—A good kind of curse word.
Wig—Hypocrite hair.
Whisky—Sin water.—Missionary Review.

SERMON TOPICS.

Dr. J. C. Williams, Prescott, Ark.

1. Clothed with Power, Luke 24:49.
2. Omnipotent Men, Phil. 4:13.
3. Mending Their Nets, Mark 1:19.
4. The Price of a Soul, Luke 15:4-7.
5. What it Costs not to be a Christian, Mark 8:36.
6. Peace Without Reservations, Col. 1:20.
7. Christ's Feet of Brass, or Treading Down His Enemies, Rev. 1:15.

From Church Bulletins.

The Bulletin of the Trinity Methodist Episcopal Church, Wichita, Kan., keeps this standing on the front page:

To all who mourn and need comfort; to all who are tired and need rest; to all who are friendless and want friendship; to all who are lonely and want companionship; to all who are homeless and want sheltering love; to all who pray and to all who do not, but ought; to all who sin and need a Savior, and to whosoever will, this Church opens wide its doors and in the name of Jesus the Lord says: "WELCOME."

The Bulletin of the Trinitarian Congregational Church has a plan for including temporary residents in the city into their fellowship. They call it the "Wayside Covenant." "This Church welcomes into its membership by the 'Wayside Covenant,' any persons who are in this city or community temporarily, and wish to have a recognized tie with this Church without severing their connection with their home Church. They will be welcomed into the Church with the 'right hand of fellowship,' but do not have the standing of regular members. The relationship ceases upon their removal from the city, or upon notice given to the Church or Pastor. This should appeal especially to teachers and students in our city."

A paragraph in "St. Mark's Messenger," the bulletin of St. Mark's English Evangelical Lutheran Church, St. Louis, Mo., says:

"The postmaster at Chicago recently said that 45 per cent of the mail handled in his office was improperly addressed, and that it cost \$8,500 a month to look up and correct mistakes, the greater part of which could have been avoided. We wonder what percentage of our efforts in Christian activities fail of their objective because of carelessness, and just what it costs the Kingdom of God. Where do we get the idea that manifestly holds here and there, that attention to details and faithfulness in little things are not required in Christian work?"

"The Reminder," the bulletin of the Southside Baptist Church, Spartanburg, S. C., carried on its front page.

VACATION

The Rev. W. O. Rogers tells in the Congregationalist how he spreads out his vacation over the whole year. Here is his plan: There is a nerve strain about the ministry that must be regularly relaxed, else, sooner or later, it reaches the breaking point. But a minister's work and a minister's life are one and the same. To get away from his job he must get away from himself. So I have arranged to live a double life.

I built and equipped a cheap camp house on a bit of land beyond the city limits. Every Monday morning I steal away on the interurban to my camp for a day of real relaxation. I throw open the windows, hide my preacher clothes behind the door, put on a faded blue shirt, don a pair of baggy trousers, slip on some old shoes and straightway forget who I am.

In summer I may take the hoe from its nail and work awhile in my little war garden. If I happen to find some nice fat worms I throw the old cane pole over my shoulder and tramp down to the brook to try for a nibble. Or I just sit on the porch and rest my eyes on the distant hills.

In winter I build a fire in the fireplace, settle down on the small of my back in my old Morris chair and read a popular story magazine.

When I get hungry I open my lunch, without even looking at my watch to see if it is noon.

Then the blanketed bunk invites me and I curl up in it and snooze the contented, untroubled sleep of an old cat by the fire.

What next? Oh, whatever I feel like doing. That is the law at "Camp Forgetful." I may hail a passer-by for a chat, or stroll over to a nearby farm house to toast my shins by their cook stove and listen to their talk about crops, weather, war, etc. Often I wake from my nap with a brain clear as the air after a thunder storm and with some great idea fairly crying to be imprisoned on paper. Then I pull out a notebook and scribble for awhile. Some of my best sermons have come that way.

But I rather frown on my mind when it acts like that. I want to keep on forgetting who I am until the hour when Mr. Hyde must be banished and Dr. Jekyll shall reappear with fourfold energy and power because I have been away in another world.

No, not Mr. Hyde, for the Heavenly Father, who sometimes seems far away, draws near under the trees and sits beside me in my cabin. God still walks in gardens, and a prophet must retreat to the wilderness now and then.

A Good Church Member's Motto:

"I am but one, but I am one. I cannot do everything, but I can do something. What I can do I ought to do, and what I ought to do, God helping me, I will do."

Preacher's—The Book Shelf

Rev. I. J. Swanson

In June The Expositor gave a list of good books of stories for children. Here are additional books of this class—the sort that children will enjoy.

Little Folks in History. Compiled by Dorothy Calhoun. About 70 pp. each. Four vols. Each 25 cents. Abingdon Press, New York. Stories of little folks on thrones, little heroes and little folks who did great things. Told with fidelity to fact, with imagination and with skill. Of special interest to children up to ten years of age.

Tell Me a Story I Never Heard Before. By Mary Stewart. 283 pp. \$1.75, net. Revell, New York. Illustrated. Stories from many lands, of myths and legends, of blossoms and birds, that will hold the fascinated attention of children. Miss Stewart is a delightful story teller.

Stories for Every Holiday. By Carolyn Sherwin Bailey. 277 pp. Abingdon Press, New York. This book fills a special niche of its own. Tells admirably the meaning of the great holidays. Every pastor, teacher and parent should read this book, because it meets a need long-felt.

Stories and Story Telling. By Edward Porter St. John. 102 pp. 75 cents. The Abingdon Press, New York. If you wish to get an insight into the meaning and value of story telling, of the art itself, of the class of stories which appeal to different ages, and to learn where to find good stories, this is the book. It would be difficult to commend too highly this little book. It is a leader in its own field.

For leaders of boys' classes and other groups of boys we cordially commend **Boy Training**, John L. Alexander, editor. 200 pp. 75 cents. Association Press, New York. A group of experts give in this little book an analysis of the social and religious life of the boy that is of very great help to leaders of work for boys.

Boy Behavior. By W. H. Burger. 110 pp. 90 cents. Association Press, New York. Another book by an expert among boys. This gives in a non-technical and practical way the psychological background of boy behavior. If you would understand the boy better and would put yourself in a position to help him understand himself, read this little book.

* * *

S. A. Wilson.
The Women Who Came in the Mayflower, by Annie Russell Marble.

A glance at the twenty-nine women who came to this continent 300 years ago, and bravely endured, or succumbed to, the cold and exposure and epidemics of that terrible first winter. The number was increased by those who followed, a year or two later, on The Fortune and The Ann. Some of them lived to be ninety-odd years of age, and left to their children and grandchildren in their wills, silver cups and tankards and spoons, "green and yellow rugs," and "my pretty Coate with the silver Lace."

Happily, these stately, dauntless women were human beings, thoroughly womanly, not saints nor martyrs.

Price, \$1.50. The Pilgrim Press, 14 Beacon street, Boston.

Things Eternal, by John Kelman, D. D. Short sermons of a thoughtful simplicity and suggestive message by the pastor of the Fifth Avenue Presbyterian Church, New York.

George H. Doran Co., New York.

Missionary Explorers Among the American Indians, edited by Mary Gay Humphreys. Charles Scribner's Sons, New York.

Pilgrim Followers of the Glean, by Katharine S. Hazeltine.

Short sketches of Congregational Heroes.

Price, cloth, 80 cents. The Pilgrim Press, Boston.

A Bunch of Everlastings, by F. W. Boreham. The sub-title is Texts That Made History. Talks upon famous texts used by famous men, all in the author's well-known style of the born essayist.

Price, \$1.75. The Abingdon Press, New York.
Have Faith in Massachusetts, by Calvin Coolidge.

Selections from the addresses of Governor Coolidge.

Houghton Mifflin Co., Boston.

Man and the New Democracy, by William A. McKeever.

Studies of youth, its powers and possibilities. George H. Doran Co., New York.

Moses and the Monuments, by M. G. Kyle, D. D., L.L.D.

Sidelights on the Pentateuch from archaeology. Bibliotheca Sacra Co., Oberlin, O.

The Story Books of the Early Hebrews, by Charles Reynolds Brown, Dean of the School of Religion, Yale University.

Snapshots of persons and events in Hebrew history before the Exile.

Price, \$1.75. The Pilgrim Press, Boston.

What Christians, Young and Old, Should Know, by Wm. Barnes Lower, is a useful little booklet containing a catechism of things especially desirable for young Presbyterians to know. It can be obtained at cost, 5 cents per copy, plus postage, by addressing Wm. Barnes Lower, D.D., 5028 North Twelfth street, Philadelphia, Pa.

How to Advertise a Church, by Ernest Eugene Elliott. Suggestions and examples of publicity ideas.

Price, \$1.50, net. George H. Doran Co., New York.

New Furrows in Old Fields, by Wm. Chalmers Covert, D.D.

Ten chapters on the new conditions and opportunities of the present-day church and world.

Price, \$1.50, net. George H. Doran Co., New York.

Talks to Sunday School Teachers, by Luther Allan Weigle.

Interesting and instructive talks upon various phases of boy and girl psychology.

Price, \$1.25, net. George H. Doran Co., New York.

A National System of Education, by Walter Scott Athearn.

Studies of the history, tendencies and problems of American Education.

Price, \$1.50, net. George H. Doran Co., New York.

The Ministry of the Word, by G. Campbell Morgan, D.D.

Lectures upon The Christian Ministry, originally delivered at the Union Theological Seminary in Virginia.

Fleming H. Revell Co., New York.

The Menace of Immorality by John Roach Straton, D.D.

An arraignment of worldliness in the church, and of the awful sins of society, by a well-known Baptist minister of New York.

George H. Doran Co., New York.

The Use of the Story in Religious Education, by Margaret Eggleston.

A book by an expert upon the selection and aims of stories to tell, with suggestions of methods.

George H. Doran Co., New York.

The Religious Basis of a Better World Order, by Joseph Fort Newton, D.D.

Sermons preached in City Temple, London.

Fleming H. Revell Co., New York.

Apt Illustrations for Public Addresses, by A. Bernard Webber.

Illustrations on many subjects.

George H. Doran Co., New York.

* * *

E. A. King.
Heroes, by Hugh A. Moran (Association Press, N. Y. 75c), is a little volume of 147 pages, containing twelve studies of men and women who have done things in the world. The book is arranged for daily readings from the Bible, with comments. The heroes are treated in about the same way that Bible heroes are usually treated. The book is planned for school boys to illustrate Christian principles.

In connection with this we wish to mention "That One Face," by Richard Roberts (Association Press, N. Y. \$1.25). 199 pages are devoted to studies of the place of Jesus in the

minds of poets and prophets. Both of these little books are of very great value. The minister and teacher will find material for sermons and for talks to boys and girls.

This same publishing house has issued a little book on "Classified Bibliography of Boy Life and Organized Work with Boys," by R. T. Veal (\$1.25). It will answer many questions that boys' leaders are always asking.

Zionism and the Future of Palestine, by Morris Jastrow (Macmillan, N. Y. \$1.25), deals in eight chapters with the problem of Zionism. Dr. Jastrow is an authority on Eastern lands and his book throws much light on the present issues.

Keeping in Condition, by Harry H. Moore (Macmillan Co., N. Y.), is a new and up-to-date handbook on training for older boys.

Christian Social Hygiene, by Boudinot Seeley (published by the author, 454 Alder street, Portland, Oregon, \$1.25). This is an interesting and helpful series of ten chapters in which social hygiene and the teachings of Jesus are skillfully interwoven. The book cannot help but do a world of good.

The Dickens's Circle, by J. W. T. Ley (E. P. Dutton & Co., N. Y.), is one of those books of unmeasured interest to all lovers and readers of Dickens. The proverb that a man is known by the friends he makes is well illustrated in this volume. It is a delightful volume, well illustrated. You will want this in your library.

Joan of Arc, by Laura E. Richards (D. Appleton & Co., N. Y. \$1.75), is a book of the hour. A sermon-lecture on the Maid of France would be appropriate in September. This book will help in preparation.

Inspiration for Daily Living (selections from the writings of Lyman Abbott. The Pilgrim Press, Boston, \$1.50. Here are 374 pages of delightful and inspiring thoughts in Dr. Abbott's clear and helpful style. The subject index enables one to find the themes quickly. The appendix shows the sources of all the quotations.

We wish to call the attention of all our brethren who were overseas, and visited Paris, to Helen Gibbons's perfectly charming volume, "Paris Vistas." It is the story of the years covering the entire war and shows how an American family lived and worked. Mr. and Mrs. Gibbons are literary people well known in America. (Century Co., N. Y.).

Ruth, the Satisfied Stranger, is a most excellent exposition of that little Bible classic. It is by Phillip Mauro, whose keen, spiritual pen has been used in giving us a half dozen books, along the lines of prophecy. This book will furnish material for at least two or three sermons on this somewhat neglected Bible book. It is published by Hamilton Bros., 121 Fremont street, Boston, Mass., and may be had postpaid for \$1.35.

The Argonauts of Faith, by Basil Matthews, published by Doran (\$1.25), is the story of the Pilgrims told for younger readers. No legend of Greek or Roman literature surpasses it in beauty, in daring, and in faith. Now that the eyes of Europe and America are turned upon the events of three hundred years ago, this book has particular appeal.

Viscount Bryce says in the introduction: "It is by their faith and courage that the men who sailed in the Mayflower won undying fame. The memory of what they were and what they did is today one of the strongest links that bind America and England together. They set a noble example for the youth of England as well as for the youth of America to remember and to imitate."

"WHERE SHALL I GO ON MY VACATION TRIP?"

is the question of the hour. But those who know the charms of the Great Lakes have already made plans for their annual pilgrimage to America's Wonderland. Lake Erie, with its incomparable fleet of magnificent passenger vessels is especially attractive to travelers, and plying its waters you will find some of the largest and most palatial steamers.

Of these the Great Ship "SEEANDBEE," operating daily between Cleveland and Buffalo, is undoubtedly the most popular. The "SEEANDBEE" is the largest and most costly steamer on inland waters of the world, and her immense

proportions and luxurious appointments prompts passengers to call her "The Floating Hotel."

The traveler finds rest and comfort via this lake route. By boarding the steamer at Cleveland or Buffalo at 9:00 p. m. (Eastern Standard Time) he may break the monotony of his all-rail journey, enjoy a night of refreshing sleep and reach his destination the following morning at 7:30.—Adv.

* * *

PASTORS' FORUM

Getting Back to the Bible.

The Expositor.

July 7, 1920.

Dear Sirs:—Enclosed please find check for one dollar to pay for back subscription. If that does not cover it please let me know. I desire to have you stop The Expositor. I know that you would rather me to be frank and tell just why I do not want it any longer. It is because it has lost its spiritual touch. You never have anything about the Lord's Return any more. I believe that you are making a big mistake by just taking one side of the question. Perhaps you are not aware that there are more pre-millennialists than ever before, and they are the ones that are really the soul winners today. Get back to the Bible.

Sincerely yours,

Dear Sir:—The Expositor was one of the three or four religious periodicals that printed the Bishop of Durham's pronouncement of the Lord's return. We give that subject the same consideration that it has in the gospels. We could fill our magazine with the controversy on that subject, which strangely seems to generate an un-Christ-like spirit in the hearts of many pre and post-millennialists.

But your appeal to us to "Get back to the Bible" is most unjust. Because we do not give the majority of our space to this one subject, you accuse us most unjustly of not being a Bible magazine. The Expositor contains more Bible exposition than any magazine published in America.

Six years ago, we induced F. B. Meyer to give a series of six lessons on Expository Preaching to the 12,000 preacher readers of The Expositor and the lectures were put in book form, of which a new edition has been published.

We won the campaign at the San Francisco Sunday School Convention for the Bible as the text-book for Sunday Schools.

Our stand for the Bible recently brought us a contribution of \$4,800 to be spent in putting Bible texts on illuminated bill-boards in Cleveland, and one of the texts chosen was Heb. 9:27, 28. The progress of this belief is hindered more by the censorious attitude of its friends than by its opponents.

We do not write this to regain you as a subscriber, for you would not be satisfied, but we write it that you may not be so quick to impute untrue motives to those who do not see things in the same groove that you do.

Thank you for the expression just the same.

Sincerely,

F. M. Barton.

* * *

The Expositor.—As its name indicates this magazine devotes itself especially to the Bible, and finds its largest support among teachers and preachers, who find in it a wealth of helpful suggestions. It has departments dealing with general religious subjects, methods of church work, illustrations, the prayer meeting, and homiletics. It is edited by F. M. Barton, and has about seventy-five pages of reading matter. Price \$2.40. Address: Cleveland, O.—From The Sunday School World, Philadelphia.

FEDERATION CONSTITUTION.

In answer to inquiries for a model constitution for a church federation we recommend that prepared by the Federal Council of Churches, 612 United Charities Bldg., 105 East 22d St., New York.

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffeine contained in each:

<i>Black tea</i> —1 <i>cupful</i>	1.54 gr.
(hot) (5 fl. oz.)	
<i>Green tea</i> —1 <i>glassful</i>	2.02 gr.
(cold) (8 fl. oz., exclusive of ice)	
<i>Coca-Cola</i> —1 <i>drink, 8 fl. oz.</i>61 gr.
(prepared with 1 fl. oz. of syrup)	

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

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